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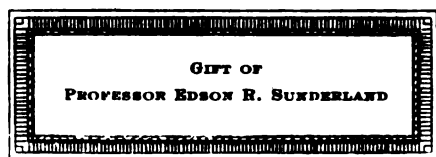
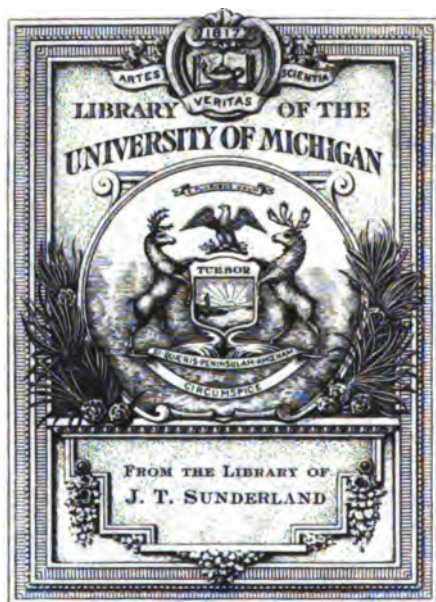
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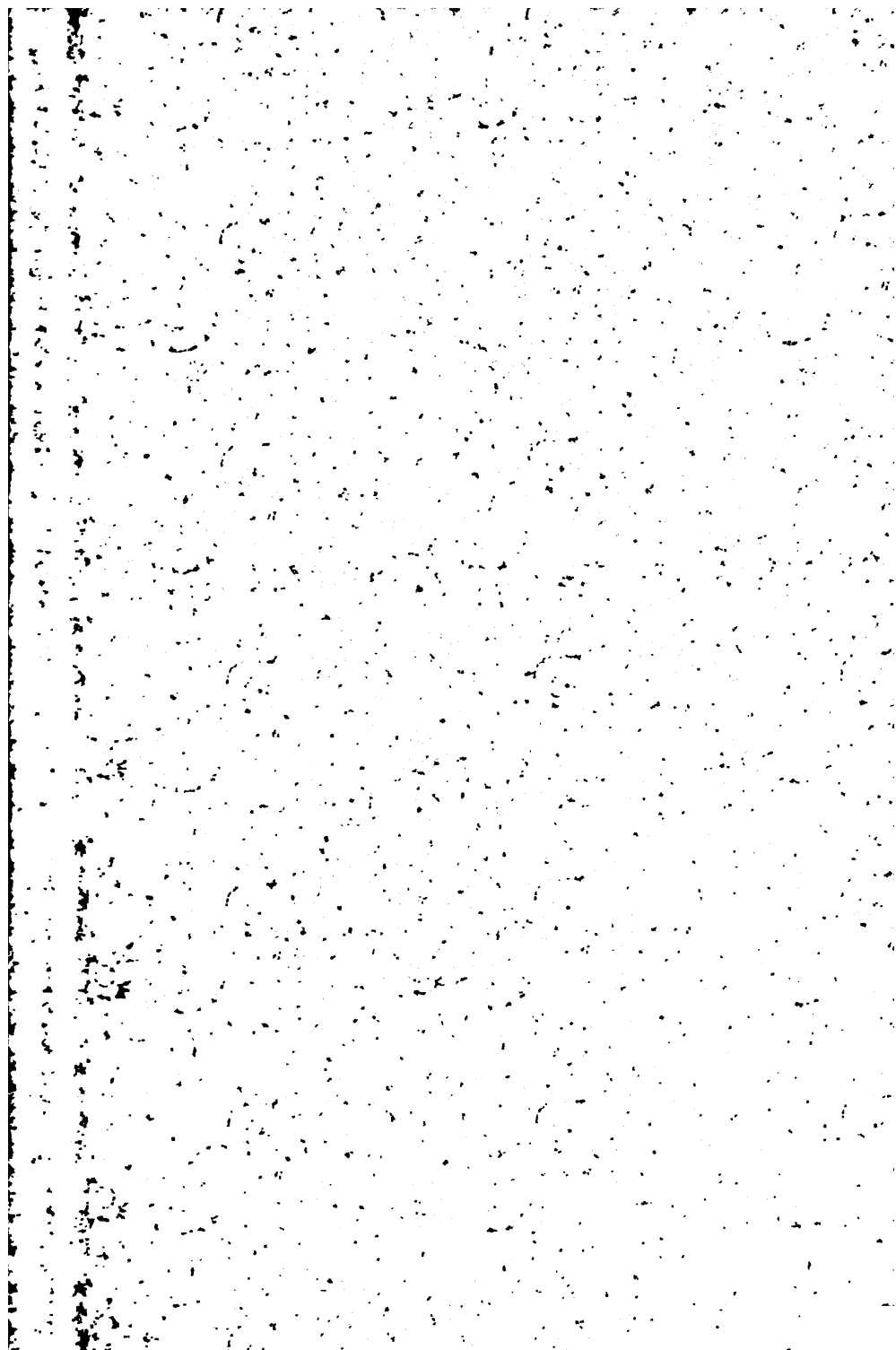
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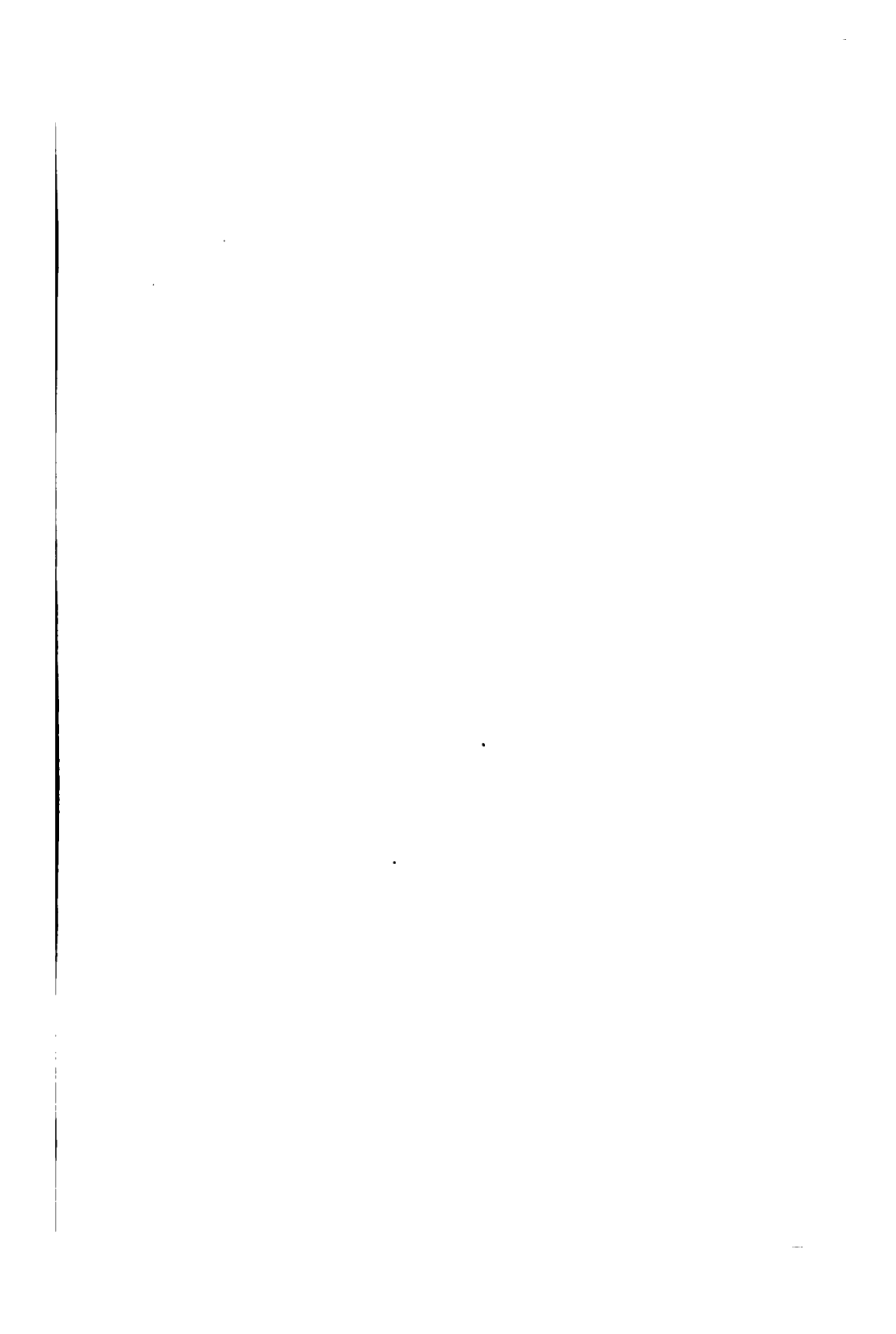




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SCRIPTURES HEBREW AND CHRISTIAN

ARRANGED AND EDITED AS AN INTRODUCTION TO
THE STUDY OF THE BIBLE

Edited by

EDWARD T. BARTLETT, D.D.

AND

JOHN P. PETERS, Ph.D.

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SCRIPTURES HEBREW AND CHRISTIAN

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AS AN INTRODUCTION TO THE STUDY OF THE BIBLE

BY

EDWARD T. BARTLETT, D.D.

DEAN OF THE PROTESTANT EPISCOPAL DIVINITY SCHOOL IN PHILADELPHIA

AND

JOHN P. PETERS, PH.D.

PROFESSOR OF THE OLD TESTAMENT LANGUAGES AND LITERATURE IN THE
PROTESTANT EPISCOPAL DIVINITY SCHOOL, PHILADELPHIA, AND PRO-
FESSOR OF HEBREW IN THE UNIVERSITY OF PENNSYLVANIA

VOL. II.

HEBREW LITERATURE

COMPRISING MATERIAL FROM THE FOLLOWING BOOKS OF THE OLD TESTAMENT

GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY, RUTH, I. SAMUEL

I. KINGS, II. KINGS, EZRA, NEHEMIAH, ESTHER, JOB, PSALMS

PROVERBS, ECCLESIASTES, ISALAH, JEREMIAH

EZEKIEL, DANIEL, MICAH, ZEPHANIAH

HAGGAI, ZECHARIAH, MALACHI

NEW YORK & LONDON

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8-18-48*

PREFACE.

ACCORDING to the original plan of this work, Vol. I. should have carried Hebrew history forward through the time of Ezra, with an additional section devoted to Hebrew laws and customs, while Vol. II. should have dealt with Hebrew literature, containing further two appendices, the one for the period between Ezra and Jesus, and the other for Assyrian and other inscriptions bearing directly upon Hebrew history. This plan has undergone some modifications in the execution, and especially it has seemed best to the editor of this portion to omit the proposed appendices, at least for the present, and devote the space thus gained to a fuller treatment of the classical or canonical books of the Jews. The labor spent upon the work has also far exceeded the first intentions of the editors, and the publication has been delayed in consequence. They had designed a mere selection and arrangement from existing translations, with few changes beyond those needed to put the selections together ; but as the work progressed the editor of the Old Testament portion became convinced that for his purposes it was necessary to make his own translation, and he alone is responsible for volumes I. and II.

Part I contains the history of the Jews from the destruction of Jerusalem to and through the time of Ezra. The material for the political history of this period is very meagre. In order to relate the circumstances of the fall of Babylon and the release of the Jews from their

captivity, the editor found himself obliged so far to depart from his rule of telling the story in the words of the Bible as to introduce in an appendix a couple of contemporary Babylonian documents. But if their political history is meagre and petty, the intellectual, religious, and literary history of the Jews during the same period is singularly rich and important. Consequently this section has been made a sort of literary history of the times, the political history being allowed to fall into the background.

The HEBREW LEGISLATION, which constitutes Part II., has been treated from a practical rather than a theoretical standpoint. The laws have been codified, and the editor has endeavored to arrange the codes in such a manner as to facilitate both an intelligent comprehension of the main points of Hebrew law and custom, and also a comparison of the similarity or divergence of the laws contained in those codes.

In designating Part III. as HEBREW TALES the editor does not mean to imply that those tales differ in historic value from many contained in the earlier portions of Vol. I. But the latter were capable of insertion in a consecutive narrative, whereas the former would have constituted an interruption or digression.

Many of the prophecies were used in connection with the narrative portions of this and the preceding volume. Those prophecies have not been repeated in Part IV. Under the heading HEBREW PROPHECY have been gathered such important prophecies concerning the Jews, not previously used in other portions of the work, as it seemed possible to make intelligible to an ordinary reader without comment, and without presupposing too minute a knowledge of Hebrew politics, or of the relations of the Jews to surrounding peoples. In order to

facilitate comprehension it has sometimes seemed advisable to omit digressions, and to translate the sequence of thought as well as the mere words of the Hebrew. Transpositions and omissions are not necessarily to be regarded, therefore, as attempts to correct the received text.

Part V. contains the principal Psalms and other Hebrew lyrics not used in previous parts. These are arranged partly according to existing collections, such as the "Psalter of the Sons of Korah," and partly according to topics, with small reference to chronology. In one or two cases the editor has tried to imitate the Hebrew measure, without the peculiar assonances and sound repetitions of Hebrew poetry, but in general he has been content to translate literally, attempting nothing more ambitious than a rhythm which should not offend the ear. If any of the rhythmical translations read pleasingly, the credit is due to Miss L. Peters, who has given much time and patience to the difficult task of somewhat smoothing the harshness of the original translations.

The selections from the Wisdom literature of the Hebrews are placed last, as being in a general way the latest development of Hebrew religious thought. To be complete, Part VI. should also contain selections from Ecclesiasticus and the Wisdom of Solomon ; but this was forbidden by the requirements of space, if not by the plan of the work.

To the brief list of dates given in the first volume should be added for the present volume the following :

Capture of Babylon by Cyrus	}		
and			
Return of Jewish Captives.		538	B.C.
Completion of the Temple		516	B.C.

Ezra's Migration from Babylon . . .	458	B.C.
Promulgation of the Law	444 (?)	B.C.

Similarly there should be added to the list of moneys contained in Vol. I. the *Daric*, worth about \$5.50.

No list is given of the works to which the editor has been indebted for help in the preparation of these volumes, because this book is intended for the ordinary reader, who would be repelled by such a list. The editor regrets also the impossibility of thanking by name the friends to whom he is indebted for many suggestions, often of great value.

Much of the present volume received its final shape while the editor was engaged in making preparations for the expedition to Babylonia, of which he had been appointed Director, and even after he had left the United States to carry out that enterprise. It was accordingly impossible for him to read the proof sheets of the greater part of this volume, or supervise its passage through the press. He wishes to acknowledge the courtesy of his colleague, the Rev. Dr. Bartlett, who, in the midst of many pressing duties, kindly consented to do this work in his stead. His thanks are also due to the publishers for the unfailing patience with which they have borne with his many delays.

What was said in the Preface to Vol. I. regarding methods and aims is true also of this volume, both in general and in detail. May the work help some to a better understanding of the Old Testament !

JOHN P. PETERS.

CONSTANTINOPLE, Oct. 25, 1888.

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PART I.

**HISTORY OF THE JEWS FROM THE EXILE TO
NEHEMIAH.**

CHAPTER I.

PSALMS, lxxxix.

ISRAEL'S CALAMITY.

I. (*The Covenant of David.*)

OF the mercies of Jehovah I would sing forever ;
To future ages with my mouth declare Thy truth.
For I said, Love shall be built up forever,
In heaven itself Thou settest up Thy truth :
"I made a covenant with My chosen,
I swear unto David My servant :
I will establish thy seed forever,
And for the ages build thy throne."

Let heaven praise Thy wonders, Jehovah ;
Thy faithfulness in the assembly of saints.
For who in the skies is equal to Jehovah ?
Is like to Jehovah among the sons of gods ?
A god terrible in the council of the saints,
Great and fearful above all about Him.
Jehovah, God of Hosts, who is like Thee ?
Thy mercies and faithfulness about Thee.

Thou hast dominion of the pride of the sea ;
When its waves arise, Thou stillest them.
The dragon (Rahab) Thou hast crushed like one slain ;
With the arm of Thy strength Thou hast scattered Thy
foes.

Thine is heaven ; Thine also earth ;
The world and its fulness—Thou hast founded them ;
North and south—Thou hast created them ;
Tabor and Hermon rejoice in Thy name.
To Thee belongeth an arm of might ;
Strong is Thine hand, high is Thy right hand ;
On justice and right is founded Thy throne ;
Before Thy face, loving kindness and truth.

Happy the people that know Thy worship-call,
That walk in the light of Thy presence, Jehovah,
Rejoice in Thy name all the day long,
And in Thy righteousness are exalted.
For the beauty of our strength art Thou ;
In Thy favor is our horn made high ;
Because Jehovah is our shield ;
The Holy One of Israel our king.

Thou spakest of old by vision to Thy chosen,
Thou saidst : Help have I laid upon an hero,
I exalt one chosen from the people.
I have found David, My servant,
With holy oil anointed him ;
With whom Mine hand is established ;
Yea, Mine arm shall strengthen him.

The enemy shall not oppress him,
Nor the wicked man afflict him ;
His foes I will beat down before him,
His haters I will smite.
My faithfulness and love are with him ;
By My name his horn shall be exalted ;
I will put his hand on the sea,
On the Euphrates his right hand.

He shall call Me, "My father,
Thou art my God, the rock of my salvation."
I also will make him My first-born,
Most high of the kings of earth.
I keep My love toward him forever ;
My covenant standeth sure for him ;
His seed I will make fast for aye ;
His throne is like the days of heaven

If his sons forsake My law,
And walk not in My judgments ;
If My statutes they profane,
And keep not My commandments ;
Their trespass will I punish with a rod,
Their guilt with stripes ;
My love to him I will not annul,
Nor belie My faithfulness.

My covenant I profane not,
Nor alter the utterance of My lips.
Once I swear by My holiness :
I will not be false unto David.
His seed shall last forever,
His throne like the sun before Me ;
Like the moon it is established ever
(A faithful witness in the sky).

II. (*The Covenant Rejected.*)

But Thou hast cast off and rejected,
Art wroth with Thine anointed ;
Hast abhorred Thy servant's covenant,
Profaned to the earth his crown.
Thou hast broken all his hedges,

Hast brought his strongholds to ruin.
All that pass by spoil him ;
He is become a reproach to his neighbors.

Thou hast exalted the right hand of his foes,
Hast made glad all his enemies.
Yea, Thou turnest the edge of his sword,
Neither makest him stand in battle.
Thou hast quenched his brightness,
And cast his throne to the ground ;
Hast shortened the days of his youth,
And hast clothed him with shame.

How long hidest Thou, Jehovah ? forever ?
Shall Thy wrath burn like fire ?
Remember, O Lord, how brief it is,
For what vanity Thou createdst man.

What man liveth that seeth not death ?
That saveth himself from the hand of hell ?
Where are Thy former mercies, O Lord ?
In Thy truth Thou swarest to David.

Remember, Lord, the reproach of Thy servants—
I bear in my bosom the reproach of many peoples—
Wherewith Thine enemies reproach, Jehovah,
Wherewith they reproach the steps of Thine anointed.

CHAPTER II.

PSALMS, lxxxviii., xciv., cxxxvii. LAMENTATIONS, i., ii., v.

THE CAPTIVITY.—I.

RAGE AND DESPAIR.

THE BITTERNESS OF WRATH—By the Rivers of Babylon—Vengeance on Edom—Edom in League with Babylon—Cruelty of Edom—Ezekiel Curses Edom—An Alphabetic Acrostic—The Lament of Jerusalem—Jerusalem shall be Avenged—A Psalm of Vengeance—Jehovah shall Requite—WRATH YIELDS TO DESPAIR—Part of an Acrostic—False Prophets—Mocking Foes—Jehovah against Zion—The Crying of Zion—A Psalm of Despair—The Nation Dead—No Hope—Miseries of the Captives—Sins of the Fathers Visited on the Children—God has Rejected Judah.

By the rivers of Babylon,
There we sat ;
Yea, we wept,
When we remembered Zion.
On the poplars therein hung we our harps.

For there they asked us,
Our captors, for words of song,
Our plunderers, for mirth :
“Sing us a song of Zion.”
How can we sing Jehovah's song in a strange land ?

If I forget thee, Jerusalem,
May my right hand forget—

My tongue cleave to my mouth,
If I remember thee not,
If I set not Jerusalem at the head of my joys.

Remember, Jehovah, against the sons of Edom the day
of Jerusalem,
When they said : " Rase, rase to the foundation thereof."

(And concerning Edom spake Ezekiel son of Buzi, the prophet, saying :) The word of Jehovah came unto me, saying, Son of man, set thy face against Mount Seir, and prophesy against it, and say to it, Thus saith the Lord Jehovah : Behold, I am against thee, Mount Seir, and will stretch out Mine hand against thee, and make thee desert and desolate. I will lay thy cities waste, and thou shalt be desolate, that thou mayest know that I am Jehovah. Because thou hadst perpetual enmity, and gavest over the children of Israel to the sword in the time of their calamity, in the time of the final woe ; therefore, as I live, saith the Lord Jehovah, I will make thee blood, and blood shall pursue thee ; since thou hast not hated blood, blood shall pursue thee. And I will make Mount Seir desert and desolate, cutting off therefrom the very passers through. And I will fill his mountains with his slain ; thy hills and thy valleys and all thy water-courses — those slain with the sword shall fall therein. Perpetual desolation will I make thee, and thy cities uninhabited ; that ye may know that I am Jehovah. Because thou saidst, These two nations and these two countries shall be mine, and we will possess them, whereas Jehovah was there ; therefore, as I live, saith the Lord Jehovah, I will do according to thine anger and thine envy, as thou of thy hatred didst toward them ; and I will make Myself

known among them, according as I judge thee. And thou shalt know that I, Jehovah, have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, Desolate are they, given us to devour. When ye boasted against Me, and multiplied your words against Me ; I heard it. Thus saith the Lord Jehovah : When all the earth rejoiceth, I will make thee desolate. As thou didst rejoice over the inheritance of the house of Israel, because it was desolate, so will I do to thee. Thou shalt be desolate, Mount Seir, and all Edom, utterly ; that they may know that I am Jehovah.

(And in those days wrote they the words of this lamentation :)

- A. Alas ! solitary lieth the city full of people !
She hath become a widow that was great among the nations ;
The queen of provinces is become a vassal.
- B. By night she weepeth sore, her tears are on her cheeks,
She hath no comforter of all her lovers ;
All her friends betrayed her, they became her foes.
- C. Captive is Judah, in affliction and much bondage ;
She dwelleth with the nations, finding no rest ;
All her pursuers overtook her in her strait.
- D. Deserted are the roads to Zion, none coming to the feasts ;
All her gates are desolate, her priests sighing,
Her virgins afflicted ; and she is in bitterness.

- E. Enemies prosper, her foes are at the fore,
Jehovah hath distressed her for her many sins ;
Her babes are gone captive before the adversary.
- F. From the daughter of Zion is departed all her beauty ;
Her princes are become like harts that find no pasture,
That have not strength to flee before the pursuer.
- G. Groaneth Jerusalem for her days of misery and affliction,
When her people fell into the enemy's hand, none helping her.
All her enemies saw it, they mocked at her destruction.
- H. Hath sinned sore Jerusalem, therefore she became a byword ;
All that honored her despised her, when they saw her nakedness ;
She also hath sighed, and averted her face.
- I. In her skirts was her filth, on her latter end she thought not ;
So she fell mightily, none comforting her.
Behold my misery, Jehovah, for the foe hath dealt proudly !
- K. Knaves stretched forth the hand on all her treasures ;
Yea, nations she saw come into her sanctuary
Whom Thou hast forbidden to enter Thy congregation.

- L. Lament all her people, seeking bread ;
They give their treasures for food to save their life.
See, Jehovah, and behold, for I am despised !
- M. Mark ye not, all ye that pass ? Behold and see,
If there be any pain like my pain that hath befallen me,
Wherewith Jehovah vexed me in the day of His
fierce wrath.
- N. Now hath He sent fire from above into my bones,
and made it prevail ;
He spread a net for my feet ; He turned me back,
He made me desolate, faint all the day.
- O. Of my transgressions the yoke is bound, by His hand
they are twined,
They are yoked upon my neck ; He hath made my
strength to stumble,
The Lord hath given me over, so that I cannot stand.
- P. Prostrate hath the Lord cast all my valiant ones
within me ;
He proclaimed a feast against me to dash my youths
in pieces ;
The Lord hath trodden the winepress of the virgin
daughter of Judah.
- R. Remembering this I weep, my two eyes dropping
water ;
Far from me is a comforter, that should restore my
life ;
My children are laid waste, the foeman hath pre-
vailed.

- S. Sion spreadeth forth her hand, she hath found no comforter ;
Against Jacob hath the Lord stirred up his enemies about him ;
Jerusalem is become a byword in their mouth.
- T. The Lord, He is righteous, but I defied His word.
Hear, all nations, and behold ye my pain ;
My virgins and youths gone into captivity !
- U. Unto my lovers I call, but they deceive me ;
My priests and elders have perished in the city,
The while they sought food to sustain them alive.
- V. Visit me, Jehovah, for I am distressed, my heart is sore,
My spirit within me is poured out, for I have rebelled ;
Without the sword devoureth, within there is death.
- W. Witnessed they my sighing, that none comforteth ;
Mine enemies heard my trouble, rejoiced that Thou hast wrought it.
Bring Thou the day Thou hast proclaimed, and they shall be like me.
- Y. Yea, let all their evil come before Thee ;
As Thou for all my sins hast done to me, so do to them ;
For many are my sighs, and my heart is faint.

A PSALM OF VENGEANCE.

God of vengeance, Jehovah,
God of vengeance, shine forth !

Judge of the earth arise,
Reward on the proud his deserts !

How long shall the wicked, Jehovah,
How long shall the wicked triumph ?
They prate, they utter arrogance,
They boast themselves, all doers of evil.

They smite Thy people, Jehovah,
And Thine heritage they humble ;
They slay the widow and stranger,
And murder the fatherless.
And they say : “ Jah seeth not,
Nor doth Jacob's God perceive.”

Consider, ye brutes of the people ;
Ye fools, when will ye be wise ?
Doth He that planted the ear not hear ?
Or He that formed the eye not see ?
Nor He that chasteneth nations punish ?
He that teacheth man knowledge.

Happy the man Thou chastenest, Jah,
To whom Thou teachest Thy law,
To give him rest from days of ill,
Till the pit be digged for the wicked.
For Jehovah rejecteth not His people,
Nor forsaketh His inheritance.

Yea, justice shall triumph once more,
Which all the right-hearted pursue.
Who riseth up for me against the wicked ?
Who withstandeth my evil-doers ?
Jehovah ; had He helped me not,
My soul had else dwelt in silence.

When I said : My foot slippeth ;
Thy mercy, Jehovah, upheld me.
In the many musings of my heart
Thy comforts delight my soul.

Art Thou leagued with the court of injustice,
That frameth mischief as law,
Conspiring to murder the righteous,
Condemning innocent blood ?

But Jehovah hath been my tower,
And my God the rock of my refuge.
He requiteth upon them their evil,
And in their sin He blotteth them out—
Blotteth them out Jehovah our God.

(And in great grief men lamented for Jerusalem, saying:)

- N. Now how shall I address thee, to what compare thee,
daughter of Jerusalem ?
To what liken thee to comfort thee, virgin daughter
of Zion ?
For great as the sea is thy breach—who can heal
thee ?
- O. Of thy prophets' visions all are lies and folly ;
To give thee health again they laid not bare thy guilt,
But told thee lying oracles to lead thee into sin.
- P. Passers-by all of them have clapped their hands
against thee,
Have hissed and wagged their head against the
daughter of Jerusalem :
"Is this the city men called Crown of Beauty, Joy
of all the Earth " ?

- R. Roared with wide mouth against thee all thy foes,
Hissed and gnashed the teeth, and said : "We have
destroyed ;
Yea, this is the day we longed for ; we have found
it, we have seen it."
- S. So hath Jehovah done as He had planned, fulfilled
His word
Which He commanded from of old, tore down and
pitied not,
But made thine enemy rejoice against thee, exalted
the horn of thy foes.
- T. Their heart crieth to the Lord in vain.
O daughter of Zion, make thy tears stream like
rivers day and night,
Give thyself no respite, let the apple of thine eye
not cease !

A PSALM OF DESPAIR.

Jehovah, God of my help, day and night I cry before
Thee,
Let my prayer come unto Thee, bend Thine ear to my
call !
For with troubles am I sated, and my life is nigh to hell.
I am counted with those gone down to the pit, I am be-
come like one lifeless.
Among the dead my bed, like the slain that lie in the
tomb,
Whom Thou rememberest no more, who are cut off from
Thee.
Thou hast laid me in the nether pit, in darkness, in the
gulf.

Thy wrath pressed upon me, with all Thy waves Thou
humbledst me.
Thou hast put far mine acquaintance from me, Thou
hast made me
An offence before them, shut up that I come not forth.

Mine eye wasteth through affliction ; daily call I to Thee,
Jehovah, I have spread out mine hands to Thee.
Dost Thou work wonders on the dead, or shall the shades
arise and praise Thee ?
Is Thy Love recounted in the grave, Thy truth in per-
dition ?
Are Thy wonders known in darkness, Thy justice in the
land of oblivion ?

As for me—to Thee I cry, at morn my prayer goes forth
to meet Thee.
Why castest Thou me off, Jehovah, hidest Thy face from
me ?
Afflicted am I and feeble from youth ; I have borne Thy
terrors, I am distressed ;
Thy fierce wrath is gone over me, Thine alarms have
overwhelmed me ;
They have surrounded me like water daily, have com-
passed me also.
Lover and friend Thou hast put far from me, mine ac-
quaintance are—darkness.

(And with this lamentation furthermore lamented men
in the days of captivity :)

Remember, Jehovah, what hath come upon us ;
Behold and see our shame :

Our heritage is fallen unto strangers,
Our houses unto aliens.

Orphans are we, without father,
Our mothers like widows ;
Our water we drink for payment,
Our wood we get at a price.

On our necks are our pursuers ;
We faint, we find no rest ;
To Egypt we have yielded,
To Assyria, for bread.

Our fathers—they are not,
We bear their guilt.
Over us rule slaves,
None rescueth from their hand.

With our life we fetch our bread,
Away from the sword of the desert ;
Our skins—burning like ovens,
Because of the simoom of famine.

Women they ravished in Zion,
Maids in the cities of Judah ;
Princes were hung by their hand,
The presence of elders dishonored.

Youths have carried the millstone,
Lads staggered under the faggots ;
Elders are gone from the gate,
Young men from their merry-making.

The joy of our heart is ended,
Our dances turned to mourning ;
The crown from our head is fallen :
Woe, woe betide us, for we have sinned.

For this our heart is sick,
For this our eyes are dim,
For Mount Zion, that is waste,
Whereon the jackals roam.

Thou, Jehovah, abidest alway,
Thy throne from age to age ;
Why dost Thou forget us ever ?
Forsakest us so long ?

Turn us, Jehovah, and let us return,
Renew Thou our days as of old.
But Thou hast rejected us utterly,
Thou art exceeding wroth.

CHAPTER III.

II. **KINGS**, xxv. **PSALMS**, xl., xlii., xliii., li., lxx., cii. **JEREMIAH**
lii. **EZEKIEL**, xxxiii.-xxxvi.

THE CAPTIVITY.—II.

REPENTANCE AND HOPE.

Ezekiel Preaches Repentance—God is not Unjust—Punished for Their Own Sin—Repent and Live—A Penitential Psalm—A Ray of Hope—A Prayer for Restoration—Ezekiel Predicts Deliverance—Emblem of the Two Sticks—Ephraim and Judah United—David shall be King—A Psalm of Hope—As Longs the Hind—King Jehoiachin at Liberty—Jewish Leaders Denounced—Leading the Sheep Astray—Jehovah Seeks His Sheep—He Judges the Wicked—David Jehovah's Shepherd—Cleansing the Heart—Keeping the Law—Judah Repeopled—True Religion—Righteousness not Sacrifice—God will Deliver.

(In those days came the word of the Lord to Ezekiel son of Buzi, the prophet, saying :)

Thou, son of man, say unto the house of Israel : Thus ye speak, saying, Our transgressions and our sins are upon us, wherein we pine away ; and how shall we live ? Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel ? And thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression ; and as

for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness. When I say of the righteous, that he shall surely live ; if he trust to his righteousness, and do evil, all his righteousness shall not be remembered ; but for his evil that he hath done, for that shall he die. And when I say to the wicked, Thou shalt surely die ; if he turn from his sin, and do that which is lawful and right, he shall surely live, he shall not die. All his sins that he sinned shall not be remembered against him. He hath done that which is lawful and right ; he shall surely live. And the children of thy people say, The way of the Lord is not just ; but it is their own way that is not just. When the righteous turneth from his righteousness, and doeth evil, he shall even die therefor. And when the wicked turneth from his wickedness, and doeth that which is lawful and right, he shall live thereby.

(And in those days remembered men the words of this Psalm, and they set also thereto a prayer that God might build again Jerusalem.)

PENITENTIAL PSALM.

Pity me, O God, according to Thy love,
In Thine abounding mercy wipe out mine offences.
Thoroughly wash me from my guilt,
And cleanse me from my sin.
For I confess mine offences ;
And my sin is ever before me.
Against Thee only have I sinned,
And the evil I did in Thy sight ;
So art Thou righteous in Thy words,
Pure when Thou dost judge.

Behold, in guilt was I formed,
And in sin my mother conceived me.
If Thou desirest truth within,
In secret teach me wisdom ;
Purge me with hyssop, that I may be clean,
Wash me, and I shall be whiter than snow.
Make me hear joy and gladness,
Let the bones Thou brakest exult.

Hide Thy face from my sin,
And wipe out all my guilt ;
Make me a clean heart, O God,
And renew a firm spirit within me.
Cast me not away from Thy presence,
And take not Thy holy spirit from me ;
Restore me the joy of Thy help,
And with willing spirit support me.
Let me teach transgressors Thy ways,
That sinners may turn unto Thee.

Rescue me from blood-guilt, God, the God of my help,
Let my tongue shout Thy righteousness ;
Let the Lord open my lips,
And my mouth shall tell Thy praise.
Hadst Thou delight in sacrifice, then would I give it ;
In burnt offering Thou hast no pleasure.
The sacrifices of God are a broken spirit,
A crushed and broken heart Thou despisest not, O God.

Do good in Thy kindness unto Zion,
Build thou the walls of Jerusalem ;
Then shalt Thou have delight in right sacrifices,
In burnt offering, and holocausts ;
Then shall they offer upon Thine altar bullocks.

(And men prayed thus also :)

SHOW MERCY UNTO ZION.

Jehovah, hear my prayer,
And let my cry come unto Thee.
Hide not Thy face from me ;
In the day of my straits incline Thine ear ;
In the day I call speedily answer me.

For my days vanish in smoke,
And my bones as in fire are consumed.
Scorched like grass, and dried up is my heart ;
Yea, I forgot to eat my bread ;
For the voice of my groaning my bones clave to my flesh.

I am like a pelican of the wilderness ;
I am become like an owl of the ruins.
In my watching was I like a lonely bird on the roof.
All the day my foes reviled me,
They that rage against me cursed me.

For ashes have I eaten like bread,
And mingled my drink with tears,
Because of Thy wrath and indignation,
That Thou who raised hast cast me from Thee.

My days are like a lengthening shadow,
And I am dried up like grass ;
But Thou, Jehovah, abidest forever,
And Thy memorial from age to age.

Do Thou arise and show mercy unto Zion,
For it is time to pity her, yea, the time is come,

For Thy servants love her stones,
And her dust they pity.

Then the nations should fear Jehovah's name,
And all the kings of the earth His glory ;
If Jehovah builded Zion,
Appeared in His glory,
Accepted the prayer of the destitute,
Despised not their petition.

This shall be written for an after age,
And nations yet unborn praise Jah :
He hath looked from His holy height,
From heaven Jehovah beheld the earth,
To hear the captives groaning,
To release those doomed to death ;
To tell Jehovah's name in Zion,
And in Jerusalem His praise,
When the peoples are assembled,
Kingdoms also, to worship Jah.

He brought down my strength in the way,
He shortened my days.
I say : My God, take me not away in the midst of my
days ;
To endless ages last Thy years.
Aforetime Thou foundedst the earth,
And the work of Thy hands are the heavens ;
They shall perish, but Thou shalt endure,
And they all shall grow old like a garment,
Like a vesture shalt Thou change them, and they shall
change ;
But Thou art the same, Thy years have no end.

Let the sons of Thy servants abide,
And their seed be fixed before Thee.

(And concerning the captivity of Israel and of Judah spake the Lord in those days unto Ezekiel son of Buzi, the prophet, saying :)

Do thou, son of man, take thee a stick, and write upon it, For Judah, and for the children of Israel his companions ; and take another stick, and write upon it, For Joseph, the stick of Ephraim, and all the house of Israel his companions. Then join them together into one stick, that they may be one in thine hand.

And when the children of thy people speak to thee, saying, Wilt thou not show us what thou meanest by this ? say unto them, Thus saith the Lord Jehovah : Behold, I will take the stick of Joseph, which was in the hand of Ephraim, and the tribes of Israel his companions, and put them with the stick of Judah, and make them one stick, and they shall be one in Mine hand. And the sticks whereon thou wrotest shall be in thine hand before their eyes.

Say moreover unto them, Thus saith the Lord Jehovah : Behold, I will take the children of Israel from among the nations, whither they are gone, and gather them from every side, and bring them into their own land. And I will make them one nation in the land, upon the mountains of Israel ; and one king shall be king unto them all ; and they shall be no more two nations, neither be divided into two kingdoms any more at all. And they shall not defile themselves any more with their idols, nor with their abominations, nor with any of their transgressions. And I will save them from all their backslidings, wherein they have sinned, and will

cleanse them. So shall they be My people, and I will be their God. And My servant David shall be king over them ; and there shall be one shepherd to them all ; and in My judgments shall they walk, and observe My statutes, and do them ; and they shall dwell in the land that I gave unto Jacob My servant, wherein your fathers dwelt ; and they shall dwell therein, they, and their children, and their children's children, forever ; and David My servant their prince forever. And I will make with them a covenant of peace ; an everlasting covenant shall be theirs. And I will multiply them, and will set My sanctuary in the midst of them for evermore. So My tabernacle shall be with them ; and I will be their God, and they shall be My people. And the nations shall know that I, Jehovah, do sanctify Israel, when My sanctuary is among them for evermore.

AS LONGS THE HIND.

- i. As longs the hind for water-brooks,
So longs my soul for Thee, O God,
My soul is athirst for God, the God of life ;
When shall I come and appear before God ?
My tears have been my food by day and night,
While men have daily said : Where is thy God ?
This I oft remember, pouring out my soul within me :
I used to go among the throng, and lead them to the
house of God,
With noise of shouts and praises—a multitude of
pilgrims.

Refrain.—Why art thou cast down, my soul, and dis-
quieted within me ?

Hope thou in God, whom I will ever praise,
My present helper, and my God.

2. Is my soul cast down, therefore think I on Thee,
From Jordan's land and Hermon, from the hill of
Mizar.

Deep calleth unto deep in the thunder of Thy water-
floods,

All Thy waves and billows have passed over me.

Daily Jehovah showeth His love,

Nightly His song is with me, a prayer to the God of
my life.

Let me say unto God my rock : Why hast Thou for-
gotten me ?

Why go I mourning for the violence of the enemy ?

With a breaking of my bones my foes reproach me ;

With their saying all the day : Where is thy God ?

Refrain.—Why art thou cast down, my soul, and dis-
quieted within me ?

Hope thou in God, whom I will ever praise,

My present helper, and my God.

3. Judge me, God, plead Thou my plea against a God-
less people ;

From men deceitful and unjust O rescue me.

For Thou art God my stronghold, why castest Thou
me off ?

And why go I so heavily for the violence of the foe ?

Send forth Thy Light and Thy truth ; that they
may guide,

And bring me to Thy holy hill, and to Thy dwell-
ing place.

So shall I come to the altar of God, to God my chief-
est joy,
And sing Thy praise upon the harp, O God, my God.

Refrain.—Why art thou cast down, my soul, and dis-
quieted within me ?

Hope thou in God, whom I will ever praise,
My present helper, and my God.

And it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the twenty-fifth day of the month, that Evil-merodach (Man of Merodach) king of Babylon, in the year that he began to reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, and spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon. So Jehoiachin changed his prison garments, and ate at Evil-merodach's table continually all the days of his life. And for his allowance there was given him from the king of Babylon a stated allowance day by day until the day of his death.

(And the word of Jehovah came unto Ezekiel son of Buzi, the prophet, against the leaders of Judah, saying :)

Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord Jehovah : Woe unto the shepherds of Israel that feed themselves ! Should not the shepherds feed the sheep ? The fat ye eat, with the wool ye are clothed, the fatlings ye kill ; but the sheep ye feed not. The diseased ye strengthened not, and the sick ye healed not, and the wounded ye bound not up, and that which was driven away ye brought not back, and the lost ye sought not,

but with violence and oppression ye ruled them. So they were scattered for lack of a shepherd, and became food for all the beasts of the field, and were scattered. My sheep wandered through all the mountains, and over every high hill ; yea, over all the face of the earth were they scattered, none searching, nor seeking them. Therefore, ye shepherds, hear the word of Jehovah ; thus saith the Lord Jehovah : Behold, I am against the shepherds, and will require My sheep from their hand, and cause them to cease from feeding the sheep. So the shepherds shall feed themselves no more, for I will deliver My sheep from their mouth, that they be not food for them.

For thus saith the Lord Jehovah : Behold, I myself, even I, will search for My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep, and deliver them out of all places whither they were scattered in the day of clouds and darkness. And I will bring them out from the peoples, and gather them from the countries, and bring them to their own land ; and I will feed them on the mountains of Israel, by the water-courses, and in all the inhabited places of the country. In good pastures will I feed them ; and on the mountains of the height of Israel shall be their fold. There shall they lie down in a good fold, and in fat pastures shall they feed upon the mountains of Israel. I myself will feed My sheep, and cause them to lie down, saith the Lord Jehovah. I will seek the lost, and bring back that which was driven away, and bind up the wounded, and strengthen the sick. But the fat and the strong I will destroy ; I will feed them in judgment.

As for you, O My flock, thus saith the Lord Jehovah : Behold, I judge between cattle and cattle, the rams and the

goats. Was it not enough to feed upon the good pasture, but ye must tread down the remnant of your pasture with your feet? Or to have drunk of the clear water, but ye must foul the remnant with your feet? As for My sheep, what ye have trodden with your feet they eat, and what ye have fouled with your feet they drink.

Therefore, thus saith the Lord Jehovah unto them: Behold, I, even I, will judge between the fat cattle and the lean cattle. Because ye pushed with side and with shoulder, and thrust all the sickly with your horns, till ye scattered them abroad; therefore will I save My flock, that they be no more a prey; judging between cattle and cattle. And I will set over them one shepherd, who shall feed them, My servant David. He shall feed them, and he shall be their shepherd. So I Jehovah will be their God, and My servant David prince among them; I Jehovah have spoken.

Thus saith the Lord Jehovah: Not for your sake do I this, O house of Israel, but for My holy name, which ye have profaned among the nations, whither ye went; that I may sanctify My great name, which hath been profaned among the nations, which ye have profaned among them; that the nations may know that I am Jehovah, saith the Lord Jehovah, when I am sanctified in you before their eyes. And I will take you from the nations, and gather you out of all countries, and bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean. From all your filthiness, and from all your idols, will I cleanse you, and give you a new heart, and a new spirit will I put within you; and I will take away the heart of stone out of your flesh, and give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, that ye may

keep My judgments, and do them. So shall ye dwell in the land that I gave to your fathers ; and ye shall be My people, and I will be your God.

Thus saith the Lord Jehovah : In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be built. And the desolate land shall be tilled, instead of lying desolate in the sight of every passer-by ; so that men shall say, This land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities fortified and inhabited. Then the nations that are left around you shall know that I Jehovah have built the ruined places, and planted the desolate. I Jehovah have spoken it, and will do it.

TRUE RELIGION.

With waiting I waited on Jehovah,
And He inclined to me and heard my cry,
And raised me from a pit of destruction, from the miry
 swamp,
And set my feet on a rock, making firm my steps,
And put in my mouth a new song, praise to our God :

Let many see and fear, and trust in Jehovah !
Blessed the man that maketh Jehovah his trust,
Nor turneth to the proud, and false liars.
Many Thy wonders Thou hast done, my God,
And Thy plans usward, that none ordereth unto Thee ;
Would I tell and declare them, they surpass my counting.

Sacrifice and oblation Thou lovest not ;
Mine ears Thou openedst.

Offering and sin offering Thou askest not ;
 Then said I : Lo, I come.
 In the roll of the book it is enjoined upon me ;
 I love to do Thy will, my God,
 And Thy law is in mine inmost heart.

I proclaimed righteousness in the great congregation ;
 Lo, my lips I refrain not, Jehovah, Thou knowest.
 Thy righteousness I hid not in my heart,
 Thy faithfulness and salvation I told, I concealed not
 Thy love and Thy truth from the great congregation.
 Thou, O Jehovah, refrain not Thy mercies from me,
 Let Thy love and Thy truth alway protect me.

For evils have compassed me without number ;
 Mine iniquities have overtaken me, so that I cannot see ;
 They outnumber the hairs of my head, and my heart hath
 failed me.
 Be pleased, O Jehovah, to rescue me ; Jehovah, haste to
 my help.

Be they ashamed and also confounded that seek my life
 to take it !
 Be they turned back and dishonored that delight in my
 hurt !
 Let them be dumbfounded in reward of their shame,
 That say to me : Aha, aha !
 Let all that seek Thee rejoice and be glad in Thee !
 Let such as love Thy salvation say : Great is Jehovah.

And I—distressed and needy—
 The Lord careth for me ;
 My help and deliverer Thou,
 My God, tarry not.

CHAPTER IV.

ISAIAH, xiii., xiv., xliv.-xlviii. JEREMIAH, I, II.

THE FALL OF BABYLON.

FIRST ORACLE—The Idols Overthrown—Flee from Babylon—Babylon was Merciless—Execute Jehovah's Vengeance—Israel shall be Restored—A Sound of Battle—The Day of Recompense—Sword against Babylon—Empty the Land—Babylon the Golden Cup—The Cup Broken—The Medes Besiege Babylon—Median Allies—The Capture of Babylon—Babylon Made Desolate—Flee from Babylon—Heed no Rumors—Babylon shall Fall—Babylon's Exaltation—Jehovah will Spoil Babylon—SECOND ORACLE—The Besom of Destruction—Jehovah's Muster—The Day of Jehovah—The Medes Destroy Babylon—Babylon among the Shades—Israel Restored in Triumph—THIRD ORACLE—Jehovah Forgives Israel—Cyrus Performs Jehovah's Pleasure—Jehovah Guides Cyrus—Jehovah's Might—The Idols Loaded on their Worshippers—Babylon Dishonored—Babylon Mistress of Kingdoms—Babylon Widowed and Bereaved—Her Sorceries are Vain—Jehovah Redeems Jacob—APPENDIX—Vision of Nabonidus against the Medes—Cyrus Conquers Media—He Conquers Babylon—Inscription of Cyrus—He Sets Free Babylonian Captives.

JEHOVAH spake by the mouth of His prophets this word concerning Babylon, concerning the land of Chaldea :

Proclaim among the nations, and make known, and raise the signal ; make known, conceal not, say: Babylon is taken, Bel put to shame, Merodach dismayed ; her idols are put to shame, her not-gods dismayed. For

there hath gone up against her a nation from the north which maketh her land desolate, that none dwell therein of man or beast. They are fled away.

In those days, and at that time, saith Jehovah, shall the children of Israel, they and the children of Judah together, go, weeping as they go, and seek Jehovah their God. For Zion shall they ask, with faces thitherward, saying: Come, join yourselves to Jehovah in an everlasting covenant that shall not be forgot.

Flee out of Babylon, and go forth from the land of Chaldea. For lo, I stir up and bring against Babylon an assembly of great nations from the north country, who shall lay siege to her, by whom she shall be taken, whose arrows are like a skilful warrior that returneth not empty. And Chaldea shall become a spoil, all whose spoilers shall be sated, saith Jehovah; because ye are glad, because ye rejoice, ye spoilers of Mine heritage, because ye are wanton like a heifer in green grass, and snort like bulls; your mother shall be sore ashamed; she that bare you shall be confounded. Behold, she is the last of the nations, wilderness, dry land, and desert! Because of Jehovah's wrath it shall not be peopled, but be wholly desolate. Every one that goeth by Babylon shall draw breath and whistle at all her plagues.

Set yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, spare no arrows; for she hath sinned against Jehovah. Shout against her round about. She hath yielded; her bulwarks are fallen, her walls are rased; for it is Jehovah's vengeance. Take vengeance upon her; as she hath done, so do to her. Cut off the sower from Babylon, and him that swingeth the sickle at harvest-time. Before the destroying sword they turn each to his people, and flee each to his land.

A scattered flock is Israel, which lions have hunted. The first, the king of Assyria, devoured him ; and now the last, Nebuchadrezzar, king of Babylon, hath gnawed his bones. Therefore thus saith Jehovah of Hosts, the God of Israel : Behold, I punish the king of Babylon and his land, as I punished the king of Assyria. And I will bring back Israel to his pasture, and he shall feed on Carmel and Bashan, and satisfy himself upon the hills of Ephraim and in Gilead. In those days and at that time, saith Jehovah, shall Israel's guilt be sought, and there shall be none ; and Judah's sins, and they shall not be found ; for I will pardon the remnant that I leave.

A sound of battle in the land, and great destruction. How is the hammer of all the earth cut off and shattered ! how is Babylon become a desolation among the nations ! I laid a snare for thee, and thou art taken, O Babylon, for thou wast not aware ; thou art found, and caught, because thou warredst against Jehovah. Jehovah hath opened His armory, and brought forth the weapons of His anger, for the Lord, Jehovah of Hosts, hath a work to do in the land of Chaldea. Come against her from every quarter, open her granaries ; cast her forth like heaps, and destroy her utterly ; let her have no remnant. Slay all her bullocks ; let them go down to the slaughter. Woe unto them ! for their day is come, the time of their visitation. There is a sound of fugitives escaped from the land of Babylon, declaring in Zion the vengeance of Jehovah our God, the vengeance of His temple. Summon archers against Babylon. All ye that bend the bow, encamp against her round about ; let none escape. Recompense to her her deeds ; according to all that she hath done, do unto her. For against Jehovah was she proud, against the Holy One of Israel.

Behold, I am against thee, Pride, saith the Lord, Jehovah of Hosts ; yea, thy day is come, the time of thy visitation. Pride stumbleth and falleth, and none raiseth him up ; and I kindle a fire in his cities, which devoureth all that are around him.

Thus saith Jehovah of Hosts : The children of Israel and the children of Judah were oppressed together. All their captors held them fast ; refused to let them go. Their redeemer is strong, Jehovah of Hosts His name. He verily pleadeth their plea, making the earth to shake, and the inhabitants of Babylon to quake. Sword against Chaldea ! saith Jehovah, and against the inhabitants of Babylon, and against her princes, and against her sages ! Sword against the impostors, that they dote ! Sword against her warriors, that they be dismayed ! Sword against their horses, and against their chariots, and against all the hirelings that are in the midst of her, that they become women ! Sword against her treasures, that they be robbed ! Drought against her waters, that they be dried up ! For it is a land of idols, and they rave over scarecrows. Therefore shall wild beasts inhabit the land, and ostriches dwell there ; and it shall not be inhabited forever, nor peopled for all ages. Like God's overthrow of Sodom and Gomorrah and their neighbor cities, saith Jehovah, no man shall dwell there, nor son of man sojourn therein.

Thus saith Jehovah : Behold, I raise up against Babylon, and against the inhabitants of Chaldea, a destroying wind. And I send unto Babylon scatterers, that shall scatter her, and empty her land ; for they are against her round about in the day of trouble. Against her let the bowman bend his bow, and against her let them don their armor ; spare ye not her youths ; destroy ye utterly all

her host, that they fall down slain in the land of Chaldea, and thrust through in her streets. Flee from the midst of Babylon, and save each his life ; perish not in her iniquity. For it is Jehovah's time of vengeance, who recompenseth her her recompense. A golden cup was Babylon in Jehovah's hand, making drunk all the earth. From her wine the nations drank, therefore are the nations mad. Suddenly Babylon fell, and was broken. Howl for her ; take balm for her wound, if so be she may be healed. We sought to heal Babylon, but she is not healed. Forsake her, and let us go each to his own country ; for her judgment hath reached unto heaven, and is lifted up to the skies. Jehovah hath wrought our salvation ; come, and let us tell in Zion the work of Jehovah our God.

Polish the arrows, grasp the shields ! Jehovah hath stirred up the spirit of the kings of Media ; for His plan is against Babylon, to destroy it ; for it is Jehovah's vengeance, the vengeance of His temple. Raise the standard against the walls of Babylon, strengthen the watch-posts, set the watch, prepare the ambushes ; for Jehovah hath both planned and wrought that which He spake concerning the inhabitants of Babylon. Thou dweller upon many waters, abundant in treasures, thine end is come, the measure of thy gain. Jehovah of Hosts hath sworn by Himself, Surely I will fill thee with men, as it were grasshoppers ; and they shall raise a battle-song against thee.

Raise the standard in the land, blow the trumpet among the nations, sanctify the nations against her, summon against her the kingdoms of Armenia, Minni, and Ashkenaz ; appoint a marshal against her ; bring up horses like rough grasshoppers. Sanctify nations against

her, the kings of Media, its satraps and all its governors, and all the land of their rule. So the land trembled and was in pain ; for Jehovah's purpose against Babylon stood fast, to make the land of Babylon a desolation, without inhabitant. Babylon's warriors failed to fight, they remained in their forts ; their valor vanished, they became women. Her dwellings were set on fire, her bars broken. Runner runneth over against runner, and messenger over against messenger, to tell the king of Babylon that his city is taken on every quarter. The ferries are seized ; they have burned the very pools with fire, and the men of war are in panic. For thus saith Jehovah of Hosts, the God of Israel : The daughter of Babylon is like a threshing-floor at the time when it is trodden ; yet a little, and harvest-time cometh for her.

Nebuchadrezzar, king of Babylon, devoured me, scattered me, made me an empty vessel, swallowed me up like a dragon, filled his maw ; from my pleasant place he cast me out. My wrong and my flesh be upon Babylon, saith she that inhabiteth Zion ; and, My blood be upon the inhabitants of Chaldea, saith Jerusalem. Therefore thus saith Jehovah : Behold, I plead thy plea, and execute thy vengeance ; and I dry up her sea, and make her fountain dry. And Babylon becometh heaps, a dwelling-place for jackals, a desolation and a mockery, without inhabitant. Like young lions they roar, they growled like lions' whelps also. In their fury I prepare their feast, and make them drunk, that they may revel, then sleep a perpetual sleep, and not wake, saith Jehovah. I bring them down like lambs to the slaughter, like rams and he-goats.

How is Chaldea taken ! the glory of the whole earth captured ! how is Babylon become a desolation among

the nations ! The sea is come up over Babylon ; she is covered with the tumult of its waves. Her cities are become a desolation, a dry and barren land, a land wherein none dwelleth, neither doth any one pass through it. And I have punished Bel in Babylon, and brought forth his gorge from his mouth ; and the nations shall stream unto him no more ; yea, Babylon's wall is fallen.

Go out of the midst of her, My people, and rescue each his life from Jehovah's burning anger. And let not your heart faint, neither fear ye for rumors that are abroad in the land ; for this year cometh a rumor, and next year a rumor, and violence in the land, ruler against ruler. Verily, behold, the days come, when I will punish the idols of Babylon, and all her land shall be ashamed ; and all her slain shall fall in the midst of her ; and heaven and earth, and all that is therein, shall cry out over Babylon. For the spoilers come against her from the north, saith Jehovah. As Babylon felled the slain of Israel, so at Babylon shall fall the slain of all the earth. Verily, behold, the days come, saith Jehovah, when I will punish her idols ; and the dying shall groan through all her land.

Though Babylon mount up to heaven, and though she fortify her strength on high, yet from Me come spoilers against her, saith Jehovah. A sound of a cry from Babylon, and great destruction from the land of Chaldea ! for Jehovah spoileth Babylon, and destroyeth out of her the mighty hum of life, whose waves roared like great waters ; the noise of whose voice was uttered. For the spoiler is come against her, against Babylon, and her warriors are taken, their bows broke in pieces ; for a God of recompense is Jehovah, who surely requiteth.

And I make drunk her princes, and her sages, her satraps, and her governors, and her warriors, that they sleep a perpetual sleep, and wake not, saith the King, Jehovah of Hosts His name. Thus saith Jehovah of Hosts : Babylon's broad wall shall be utterly rased, and her high gates burned with fire.

An oracle of Jehovah of Hosts against Babylon :

I will cut off from Babylon name and remnant, son and heir, saith Jehovah. And I will make it a possession of bitterns, and water-pools, and sweep it with the besom of destruction, saith Jehovah of Hosts.

Raise the signal on a bare mountain, shout out to them, wave the hand, that they may enter the tyrants' gates. I have commanded My consecrated ones, called My warriors that execute My wrath, My proudly exulting ones. A sound of uproar in the mountains, like as of many people ! a sound of tumult of kingdoms, nations gathering ! Jehovah of Hosts mustering an host for battle ! They come from a far country, from the end of the heavens, Jehovah and the weapons of His anger, to destroy the whole land.

Behold, the terrible day of Jehovah cometh, wrath and burning anger ; to make the land a desolation, and destroy its sinners out of it. For the stars of heaven and their constellations shall not give their light ; the sun shall be dark at its rising, and the moon shall not shed its light. For I punish the world for evil, and the wicked for their guilt ; bringing to an end the pride of the arrogant, abasing the haughtiness of the terrible. I make men scarcer than fine gold, people than pure gold of Ophir. Yea, I make the heavens tremble, and the earth quaketh out of her place, at the wrath of Jehovah of Hosts, and in the day of His burning anger. And it

shall be, like hunted deer, or like sheep whom none gathereth, they shall turn each to his people, and flee each to his land. All that are found shall be thrust through ; and all that are taken fall by the sword. Their infants shall be dashed in pieces before their eyes ; their houses sacked, their wives ravished.

Behold, I stir up against them the Medes, who regard not silver, nor take delight in gold, whose bows dash youths in piece, whose eye spareth not the children. And Babylon, the glory of kingdoms, the beauty of Chaldaea's pride, becometh like God's overthrow of Sodom and Gomorrah. It shall never be inhabited, nor peopled for all generations ; nor shall the Arab tent there, nor shepherds herd there ; but wild beasts shall lurk there, and owls fill their houses, and ostriches dwell there, and satyrs dance there, and jackals howl in their castles, and wolves in their pleasure palaces.

Hell beneath is stirred to meet thee at thy coming, awaking the shades that were chief men on earth, making rise from their thrones all the kings of the nations. All of them answer and say unto thee : Art thou grown weak as we ? become like us ? Brought down to hell is thy pomp, the noise of thy cymbals. Under thee is spread the maggot ; thy covering, the worm.

How art thou fallen from heaven, day star, son of dawn ! felled to the ground, thou victor over the nations ! For thou saidst in thine heart, I will ascend to heaven, exalt my throne above the stars of God, and sit on the mount of congregation, in the inmost recesses of the north. I will ascend above the cloud-heights ; I will be like the Most High. But thou art cast down to hell, to the inmost recesses of the pit. They that see thee scan thee ; they mark thee well. Is this the man that shook

the earth, made kingdoms quake? He made the world like a desert, and rased its cities; his captives he released not to their homes. All the kings of the nations altogether lie in honor, each in his house; but thou art cast forth like a neglected corpse, covered with dead men slain by the sword.

Her time is near to come, and her days are not long. For Jehovah pitieth Jacob, and chooseth Israel once more, and setteth them in their own land. And strangers shall cleave to them, and be added to the house of Jacob. And people shall take them, and bring them to their place; and the house of Israel shall possess them upon Jehovah's soil for bondmen and bondwomen; and they shall be their captors' captors, and rule their tyrants.

(And Jehovah overthrew Babylon, and delivered His people thence by the hand of Cyrus king of Persia.

And concerning Cyrus, and concerning Babylon, spake Jehovah by the mouth of His prophet, saying:)

O Jacob, My servant art thou; I formed thee; a servant art thou unto Me, O Israel; forget Me not. I have blotted out like the fog thy transgressions, and like the clouds thy sins. Return unto Me; for I have redeemed thee. Shout, ye heavens, for Jehovah hath done it; cry out, ye depths of earth; break forth, ye mountains, in a shout, thou forest, and every tree therein; for Jehovah hath redeemed Jacob, and adorneth Himself with Israel.

Thus saith Jehovah, thy redeemer, who formed thee from the womb: I, Jehovah, maker of all, that stretched forth the heavens alone, that spread out the earth by Myself, that frustrateth impostors' omens, and maketh diviners mad,—that perverteth the wizards, and maketh their knowledge foolish, that establisheth His servant's word, and performeth the counsel of His messengers,—I

am He that saith of Jerusalem, Let her be inhabited ; and of the cities of Judah, Let them be built, and I will raise up the waste places thereof ; that saith to the flood, Be dry, and I will dry up thy rivers ; that saith of Cyrus, My shepherd, who performeth all My pleasure ; that saith of Jerusalem, Let her be built, and let the temple be founded.

Thus saith Jehovah to His anointed, to Cyrus—whose right hand I have grasped, to subdue nations before him, and ungird the loins of kings ; to open doors before him, while gates shall not be shut—I go before thee, and the rugged places I make plain ; doors of brass I shatter, and sever bars of iron ; and I give thee riches of darkness, and treasure troves of secret places, that thou mayest know that I, that call thee by thy name, am Jehovah, Israel's God. For Jacob My servant's sake, and Israel My chosen, I call thee by thy name, I surname thee, though thou knowest Me not. I am Jehovah, and there is none else ; beside Me there is no God. I gird thee, though thou knowest Me not, that men may know from sunrise unto sunset that there is none beside Me. I am Jehovah, and there is none else ; former of light, and creator of darkness ; maker of welfare, and creator of disaster ;—I, Jehovah, make all these. I made the earth, and created man upon it ; I, even My hands, stretched out the heavens, and all their host have I commanded. I raised up Cyrus to work salvation, and all his ways do I make straight. He buildeth My city, and setteth free My exiles, not for price, and not for reward, saith Jehovah of Hosts.

Bel hath bowed, Nebo croucheth ! Their idols are become beasts and cattle ! What ye carried in procession are become a burdensome load to the weary. They

crouched, they bowed also, they could not rescue the burden, but themselves went into captivity.

Come down, and sit in the dust, virgin daughter of Babylon ; sit on the ground throneless, daughter of Chaldea ; for thou shalt no more be called Tender, or Delicate. Take the hand mill, and grind meal ; remove thy veil, strip off the train ; bare the leg, wade rivers. Sit in silence, and get thee into darkness, daughter of Chaldea ; for thou shalt no more be called Mistress of Kingdoms. I was wroth with My people, I profaned Mine inheritance, and gave them into thine hand. Thou showedst then no mercy ; upon the aged thou madest very sore thy yoke. And thou saidst, I abide forever, mistress alway. Thou didst not lay these things to heart, nor remember the latter end thereof.

And now hear this, luxurious one, that dwellest securely, that sayest in thine heart, I, and there is none beside me ; I shall not sit a widow, nor know bereavement. But these two come upon thee at once in one day, bereavement and widowhood. In their fulness are they come upon thee, despite of thy manifold sorceries, and the great number of thy charms. For thou trustedst in thy wickedness, saying : None seeth me. Thy wisdom and thy knowledge, they perverted thee ; and thou saidst in thine heart, I, and there is none beside me. So evil cometh upon thee, which thou knowest not how to charm away ; and mischief falleth upon thee, which thou canst not appease ; and disaster cometh upon thee suddenly, which thou knowest not.

Stand now by thy charms, and by thy manifold sorceries, wherein thou hast labored from thy youth ; if so be thou canst profit, if so be thou canst terrify. Thou art wearied with the multitude of thy counsels. Let

them stand now and save thee—the astrologers, the stargazers, the monthly prognosticators—from that which cometh upon thee. Behold, they were like stubble, which fire burneth, who cannot rescue themselves from the flame. It is not a coal to warm at, nor a fire to sit before. Such are those become for which thou hast labored. They that trafficked with thee from thy youth wander each his way ; none saveth.

Go out of Babylon, flee from Chaldea ; with the sound of a shout declare ye, tell this, publish it unto the end of the earth ; say, Jehovah hath redeemed His servant Jacob.

APPENDIX TO CHAPTER IV.

From an Inscription of Nabonidus King of Babylon.

At the beginning of my long reign (Sin and Merodach) showed me a vision. Merodach, the great lord, and Sin (Moon-God), illuminator of heaven and earth, stood round about. Merodach spake with me : Nabonidus king of Babylon, with thy chariot horses draw bricks, and build the temple of Hulhul, and let Sin, the great lord, take up his dwelling therein. With fear I spake to Merodach, lord of gods : That house which thou biddest me build the Mede holdeth, whose might is great. Merodach spake with me : The Mede of whom thou speakest, he, his land, and the kings that walk beside him, shall be no more.

In the third year (thereafter), as it was beginning, they led him (the Mede) against Cyrus king of Elam, his petty vassal. With his few troops he (Cyrus) overthrew the numerous Medes. Astyages king of the Medes he captured and brought him bound to his land.

From a Clay Tablet Containing Annals of the Reign of Nabonidus.

(6th year.)—(Astyages) gathered (his army) and marched against Cyrus king of Elam. His army revolted against him and seized him ; they gave him up to Cyrus.

(17th year.)—In the month of Tammuz Cyrus (delivered) battle (to the Babylonians) at Rutum. . . . The men of Akkad mutinied. On the 14th day the warriors (of Cyrus) took Sippara without fighting. Nabonidus fled. On the 16th day Gobryas, governor of

Gutium, and the troops of Cyrus, without fighting, entered Babylon. Afterward, having bound Nabonidus, he took him to Babylon. . . . On the 3d day of Marchesvan Cyrus entered Babylon. . . . He established peace in the city.

From an Inscription of Cyrus.

Merodach sought out a righteous king after his own heart, his hand he held ; Cyrus king of Elam. He named his name for dominion, all nations recorded his fame. Gutium, and all the host of the Medes, he subdued at his feet. The black-headed race, whom his hands had acquired, he cared for in justice and equity. Merodach the great lord . . . was well pleased with the deeds of his second, righteous in hand and heart. He commanded him to go unto his city Babylon ; he caused him to take the road to Babylon. As friend and helper he went by his side. His many troops, whose number, like the waters of a river, could not be told, with brandished arms marched at his side. Without fight or battle he brought him into the midst of Babylon ; his city Babylon he spared. Nabonidus the king that worshipped him not he gave into his hand. All the men of Babylon, the whole of Sumir (Shinar) and Akkad, princes and governors, he subdued under him ; they kissed his feet ; they rejoiced in his reign ; their faces shone. Bel, who by his might reviveth the dead, helpeth all that are in distress or trouble, bless him abundantly, make strong his name !

I am Cyrus, king of multitudes, great king, mighty king, king of Babylon, king of Sumir and Akkad, king of the four quarters, son of Cambyzes, the great king, king of Elam, grandson of Cyrus, the great king, king of Elam, great-grandson of Teispes, the great king, king of Elam, an ancient seed of royalty, whose rule Bel and Nebo loved, whose sovereignty is pleasing to the goodness of their hearts.

So I entered into Babylon in joy and gladness, I took my royal dwelling in the king's palace. . . . Merodach the great lord . . . caused my many troops in peace to march into Babylon. . . . By his command on all the kings inhabiting all regions whatsoever, from the upper sea to the lower sea, inhabiting all lands, the kings of the West-land also, . . . they brought their heavy tribute to the midst of Babylon, they kissed my feet. . . . The gods (of all lands, which had been brought to Babylon) I restored to their places, and made them inhabit their ancient dwellings. All their peoples I gathered together, and restored to their homes.

CHAPTER V.

EZRA, i., ii. PSALMS, xcvi., cxiv., cxvi., cxxix. ISAIAH, III.,
lxi., lxii., lxv., lxvi.

THE RETURN.

Haters of Zion—Unless Jehovah had been for us—Sowed in Tears—
Sing a New Song—The Decree of Cyrus—Redeemed without
Money—The Salvation of God—Liberty to the Captives—Build
up the Ruins—Double for their Shame—A New Name—Not
Desolate but Married—No More Oppression—Punishment of the
Faithless—My Servants shall Rejoice—A New Creation—The
Reign of Peace—Jehovah's Judgment—The Kingdom of God—
Jehovah's Dwelling—The Sacrifice of God—Preparing to Return—
Sacred Vessels Restored—The Numbers that Returned—The Birth
of Zion.

HATERS OF ZION.

Much have they vexed me from my youth,
Now let Israel say ;
Much have they vexed me from my youth,
But not prevailed against me.
On my back the ploughers ploughed,
They made long their furrows ;
Jehovah hath delivered ;
He cut the cords of the wicked.

Let all the haters of Zion
Be ashamed and turned backward !
Let them be like housetop grass,

That withereth before one pluck it,
Wherewith no reaper filleth his hand,
Nor binder of sheaves his bosom.
And let not the passers say :
" Jehovah's blessing upon you ;
We bless you in Jehovah's name."

JEHOVAH FOR US.

Unless Jehovah had been for us,
Now let Israel say ;
Unless Jehovah had been for us,
When men arose against us,
They had swallowed us alive,
When their wrath was hot against us ;
The waters had overwhelmed us,
The torrent had passed over us ;
Over us had passed the raging waters.

Blessed be Jehovah, who gave us not a prey to their
teeth.

Like a bird are we, escaped from the fowler's snare ;
The snare is broken, and we are escaped.

Our help is in the name of Jehovah,
Maker of heaven and earth.

SOWED IN TEARS

When Jehovah brought back the captives of Zion,
We were like dreamers :
Then our mouth was filled with laughter,
And our tongue with singing.

And they said among the nations :
" Jehovah wrought great deeds for them."
Great deeds Jehovah wrought for us,
So are we joyful.

Bring back, Jehovah ! our captives,
Like torrents in the South.

They that sowed in tears, reap with singing.
He goeth weeping forth, bearing seed for sowing ;
He cometh back with singing, bearing his sheaves.

SING A NEW SONG.

Sing to Jehovah a new song,
For He hath wrought wonders.
His right hand hath gotten victory,
And His holy arm.

Jehovah hath declared His salvation,
Hath showed in the sight of the nations His righteousness,
Hath remembered His love and His truth toward the
house of Israel :
All ends of the earth have seen the salvation of our God.

Shout merrily to Jehovah, thou whole earth !
Shout, and cry, and sing ;
Sing to Jehovah with the harp—
The harp with sound of song.
With trumpets and sound of horns,
Shout merrily before the king, Jehovah.

Let the sea roar, and its fulness,
The land and its dwellers ;
Let rivers clap the hand,
Let mountains cry, also,
Before Jehovah ;
For He cometh to judge the earth.

He judgeth the world in righteousness,
And the peoples in equity.

Now in the first year of Cyrus king of Persia, to fulfil the word of Jehovah by the mouth of Jeremiah, Jehovah stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom (and it was in writing), saying : Thus saith Cyrus king of Persia : All the kingdoms of the earth hath Jehovah, God of heaven, given me ; and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all His people ? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, God of Israel (He is God), which is in Jerusalem. And whosoever is still left, in any place where he sojourneth, let the men of his place help him with silver, and gold, and goods, and beasts, beside the free-will offering for the house of God which is in Jerusalem.

(This is the word which the prophet spake, saying :) Awake, awake, put on thy strength, O Zion ; put on thy festal garments, Jerusalem, the holy city ; for there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust ; arise, sit thee down, Jerusalem ; loose thy neck from bonds, O captive

daughter of Zion. For thus saith Jehovah : For nought were ye sold ; and without money are ye redeemed.

How beautiful upon the mountains are the feet of him that bringeth tidings, that proclaimeth peace, that bringeth tidings of good, that proclaimeth salvation ; that saith unto Zion, Thy God is King ! Hark, thy watchmen ! they have raised a cry, they shout for joy also ; for eye to eye they see the return of Jehovah to Zion. Break forth, shout for joy also, ye waste places of Jerusalem ; for Jehovah hath comforted His people, He hath redeemed Jerusalem. Jehovah hath made bare His holy arm in the sight of all the nations ; and all the ends of the earth have seen the salvation of our God. Depart, depart, go out thence, touch no unclean thing ; go out of the midst of her ; be clean, ye that bear the vessels of Jehovah. For ye go not out in haste, neither do ye go by flight, for Jehovah goeth before you ; and your rearward is the God of Israel.

(And the prophet spake also, saying :) The spirit of the Lord Jehovah is upon me ; because Jehovah hath anointed me to preach good tidings to the afflicted. He hath sent me to bind up the broken-hearted, to proclaim to the captives liberty, and to the prisoners opening of the prison ; to proclaim the year of Jehovah's good pleasure, and the day of vengeance of our God ; to comfort all that mourn ; to give to them that mourn in Zion a garland in place of ashes, oil of joy in place of mourning, a garment of praise for a spirit of heaviness. And they shall build the waste places of the past ; ruins of former ages shall they raise up, and restore the ruined cities, the desolations of past generations. And strangers shall stand and feed your flocks, and aliens be your plowmen and your vinedressers. As for you—priests of Je-

hovah shall ye be called ; ministers of our God shall men name you. The riches of the nations shall ye eat, and in their glory make your boast. For your shame ye shall have double. In place of reproach they shall rejoice in their portion ; verily in their land they shall possess double ; everlasting joy shall be theirs. And their seed shall be known among the nations, and their offspring among the peoples ; all that see them shall acknowledge that they are a seed which Jehovah hath blessed.

I will greatly rejoice in Jehovah, I will be joyful in my God ; for He hath clothed me with garments of salvation, in a robe of righteousness hath He arrayed me, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her shoot, and as the garden maketh what was sown spring forth ; so the Lord Jehovah maketh righteousness and praise spring forth before all the nations.

For Zion's sake will I not be still, and for Jerusalem's sake I will not rest, until her righteousness go forth like a shining light, and her salvation like a torch that burneth. And the nations shall see thy righteousness, and all kings thy glory ; and thou shalt be called by a new name, which the mouth of Jehovah appointeth. And thou shalt be a crown of beauty in Jehovah's hand, and a royal diadem in the hand of thy God. Thou shalt no more be named Forsaken ; neither shall thy land again be named Desolate ; but thou shalt be called Well-pleasing, and thy land, Married ; for Jehovah hath pleasure in thee, and thy land shall be married. As a young man marieth a virgin, so shall thy sons marry thee ; and with the joy of a bridegroom over a bride, thy God rejoiceth over thee.

Jehovah hath sworn by His right hand, and by His mighty arm : I will no more give thy grain to be food for thy foes, nor shall aliens drink thy vintage, for which thou hast labored. But they that garner it shall eat it, and praise Jehovah ; and they that gather it shall drink it in My holy courts.

Pass through, pass through the gates ; prepare the way of the people ; cast up, cast up the highway ; gather out the stones ; lift up a standard for the peoples. Behold, Jehovah hath made proclamation unto the end of the earth : Say to the daughter of Zion, Behold, thy salvation cometh. Behold, His wage is with Him, and His recompense before Him. And men shall call them, The holy people, The redeemed of Jehovah. Yea, thou shalt be called, Sought out, City not forsaken.

As for you that forsake Jehovah, that forget My holy mountain, that set a table unto Fortune (Gad), and fill up mingled wine to Destiny (Meni) ; I have destined you to the sword, and ye shall all bow down to the slaughter ; because I called, and ye answered not ; I spake, and ye heard not ; but did evil in My sight, and chose that which I love not.

Therefore thus saith the Lord Jehovah : Behold, My servants eat, but ye are hungry ; behold, My servants drink, but ye are thirsty ; behold, My servants rejoice, but ye are ashamed ; behold, My servants sing for joy of heart, but ye cry for sorrow of heart, and howl for vexation of spirit. And ye leave your name for a curse unto My chosen, and the Lord Jehovah slayeth thee. But His servants He calleth by another name ; that he who blesseth himself in the earth may bless himself by the God of Truth (Amen) ; and he that sweareth in the earth swear by the God of Truth (Amen) ; because the

former troubles are forgotten, and because they are hid from Mine eyes.

For, behold, I create new heavens and a new earth ; and the former things shall not be remembered, nor come to mind. Rejoice ye rather, and exult forever in that which I create. For, behold, I create Jerusalem an exultation, and her people a joy. And I will exult in Jerusalem, and rejoice in My people. And the voice of weeping shall be no more heard in her, nor the voice of crying. They shall build houses, and inhabit them ; and plant vineyards, and eat their fruit. They shall not build, and another inhabit ; they shall not plant, and another eat. For as the days of a tree shall be the days of My people, and long shall My chosen enjoy the work of their hands. They shall not labor in vain, nor bear children for calamity ; for they are a seed blessed of Jehovah, and their offspring with them. And it shall come to pass, before they call, I answer ; and while they yet speak, I hear. Wolf and lamb shall graze together, and the lion eat straw like the ox ; as for the serpent, dust shall be his food. They shall not hurt nor destroy in all My holy mountain, saith Jehovah.

Make merry with Jerusalem, and exult for her, all ye that love her ; rejoice with her exceedingly, all ye that mourn for her. For thus saith Jehovah : Behold, I extend peace to her like a river, and the glory of the nations like an overflowing torrent. And ye shall see it, and your heart shall rejoice, and your bones flourish like grass ; and the hand of Jehovah shall be shown towards His servants, but anger against His enemies. For, behold, Jehovah cometh in fire, and like the whirlwind are His chariots ; to render in heat His anger, and His rebuke in flames of fire. For by fire and by His sword Jehovah

holdeth judgment with all flesh ; and many are the slain of Jehovah.

And I will gather all nations and tongues ; and they shall come, and see My glory. And I will work a wonder among them, and I will send such as escape of them unto the nations, to Tarshish, Put and Lud, that draw the bow, to Tubal and Javan, the distant lands, that have not heard My fame, nor seen My glory ; and they shall declare My glory among the nations. And they shall bring all your brethren out of all nations as tribute to Jehovah ; on horses, and chariots, and litters, and mules, and camels. Moreover, from them will I take priests and Levites, saith Jehovah. For as the new heavens and the new earth, which I make, abide before Me, saith Jehovah, so abideth your seed and your name. And it shall be, from new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before Me.

(Howbeit, concerning the temple and concerning sacrifice spake the prophet, saying :) Thus saith Jehovah : The heavens are My throne, and the earth My footstool. What manner of house would ye build for Me ? or what manner of place shall be Mine abode ? For all these things hath My hand made, that all these things might be, saith Jehovah. But this is he whom I regard, the afflicted and crushed of spirit, who trembleth at My word. Who killeth an ox, slayeth a man ; who sacrificeth a lamb, breaketh a dog's neck ; who offereth an oblation—it is swine's blood ; who maketh a memorial of incense, blesseth an idol.

Then rose up chief men of the fathers of Judah and Benjamin, and the priests, and the Levites, all whose spirit God stirred up to go up to build the house of

Jehovah, which is in Jerusalem. And all that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was a free-will offering. And King Cyrus brought forth the vessels of Jehovah's house, which Nebuchadrezzar had brought forth out of Jerusalem, and put in the house of his god; these Cyrus king of Persia brought forth by the hand of Mithridates the treasurer, and counted out unto Sheshbazzar (Zerubbabel), prince of Judah.

Now of the children of the province (of Judah) that went up from exile (the captivity which Nebuchadrezzar king of Babylon had carried away unto Babylon) and returned to Jerusalem and Judah, each to his own city, the whole congregation together was forty-two thousand three hundred and sixty, beside their bondmen and bondwomen, of whom there were seven thousand three hundred and thirty-seven. Moreover they had two hundred singing men and singing women. Their horses were seven hundred and thirty-six; their mules, two hundred and forty-five; their camels, four hundred and thirty-five; their asses, six thousand seven hundred and twenty.

(And concerning the restoration of Jerusalem spake the prophet, saying :) A sound of tumult from the city, a sound from the temple; a sound of Jehovah rendering to His foes their deserts! Before she travailed, she brought forth; before her pain came, she was delivered of a son. Who hath heard such a thing? who hath seen things like these? Is a country travailed with in a day? or a nation born in a moment? But Zion hath travailed, yea, and brought forth her sons.

CHAPTER VI

EXODUS, xxix. NUMBERS, xxviii., xxix. EZRA, ii., iv. NEHEMIAH,
vii. PSALMS, lxxxv., cxxxii., cxxxvi.

LAYING THE FOUNDATION.

Zealous for Purity—Faulty Genealogies—The Altar Set up—The Feast of Tabernacles—David's Vow—Jehovah Chose Zion—Offerings for the Temple—The Work Begun—Laying the Corner-Stone—His Love is Everlasting—The Old Men Disappointed—Request of the Neighbors Refused—Opposition—The Work Stopped—Hope Deferred.

Now the priests, and the Levites, and all Israel, dwelt in their cities. And the number of the priests that went up with Zerubbabel and with Joshua, the high-priest, unto Jerusalem was four thousand two hundred and eighty-nine, and of the Levites seventy-four, and of the singers, the children of Asaph, an hundred and twenty-eight, and of the porters an hundred and thirty-nine, and of the Nethinim and the children of Solomon's slaves three hundred and ninety-two.

And with them that came back out of Babylon were certain who came from Tel-melah, Tel-harsha, Cherub, Addon, and Immer, six hundred and forty-two men, who could not prove their families, nor their descent, whether they were of Israel. And of the priests, the children of Hobaiah, the children of Hakkoz, the children of Barzillai (who took a wife of the daughters of Barzillai the Gileadite, and was called by their name), sought their

register among the genealogies, but it was not found, therefore they were degraded from the priesthood. And the Tirshatha (Zerubbabel) said to them that they should not eat of the most holy things (which appertain unto the priests), till there should arise a priest with Urim and Thummim.

And when the seventh month was come, the people gathered themselves together as one man to Jerusalem. And Joshua son of Jozadak, and his brethren the priests, and Zerubbabel son of Shealtiel (son of King Jehoiachin), and his brethren arose, and builded the altar of the God of Israel, to offer burnt offerings thereon, according to the scripture in the law of Moses the man of God, saying: This is what thou shalt offer upon the altar; two yearling lambs without blemish, day by day continually. The first lamb thou shalt offer in the morning, and the second lamb thou shalt offer at twilight; and the tenth part of an ephah of fine flour mingled with the fourth part of an hin of beaten oil, and a drink offering of a fourth of an hin of wine for each lamb. So they set the altar upon its base, and offered burnt offerings thereon unto Jehovah morning and evening. From the first day of the seventh month they began to offer burnt offerings unto Jehovah.

And they kept also the feast of tabernacles, (according to the scripture, saying :) On the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no field work, but keep festival unto Jehovah seven days; and ye shall offer each day whole burnt offerings, a sweet savor to Jehovah, and one he-goat daily for a sin offering; beside the continual burnt offering, with its oblation, and its drink offerings. On the eighth day ye shall have a solemn assembly; ye shall do

no field work, and ye shall offer whole burnt offerings, a sweet savor to Jehovah ; and one he-goat for a sin offering ; beside the continual burnt offering, with its oblation, and its drink offering.

So they kept the feast of tabernacles, according to the scripture, offering the daily burnt offerings, as ordained, each day's portion on its day. Henceforward, also, were offered the continual burnt offering, and the burnt offerings of the new moons, and of all the set feasts of Jehovah ; the offerings likewise of every one that willingly offered a free-will offering unto Jehovah, (and in those days they sang after this manner, saying :)

Jehovah, remember David,
Even all his zeal ;
Who swore unto Jehovah,
Made a vow to the Might of Jacob :

" I come not into the house of my dwelling,
I go not up to the bed of my repose,
I give no sleep to mine eyes,
Nor to mine eyelids slumber,
Till I find a place for Jehovah,
An habitation for the Might of Jacob."

Behold, we heard of it in Ephrathah,
We found it in the land of Jaar (Kiriath-jearim).
Let us go into His habitation !
Let us worship at His footstool !

Arise, Jehovah, to Thy resting place,
Thou and the ark of Thy strength,
Be Thy priests clad in righteousness,
And let them that love Thee shout.

Because of David Thy servant
Reject not Thine anointed.

Jehovah sware unto David—
He turneth not therefrom—
“Of the fruit of thy body
I will set upon thy throne.
If thy sons will keep My covenant,
And My testimony that I taught them,
Likewise their sons forever
Shall sit upon thy throne.”

For Jehovah hath chosen Zion,
He desired her for His dwelling :

(*Jehovah.*) This is My resting place forever,
Here will I dwell, for I desired her.
Her provision I will bless with increase,
And satisfy her poor with bread.
In salvation will I clothe her priests,
And they that love her shall rejoice.
There will I make the horn of David flourish ;
A light have I prepared for Mine anointed.
His enemies will I clothe with shame,
But as for him, his crown shall glitter.

But the foundation of the temple of Jehovah was not yet laid, for fear had been upon them because of the peoples of the countries round about. Then some of the chief of the fathers offered free-will offerings for the house of God, to set it up in its place. The Tirshatha gave to the treasury a thousand darics of gold, fifty basins, five hundred and thirty priests' garments. And

some of the chief of the fathers gave into the treasury of the work twenty thousand darics of gold, and two thousand two hundred maneh of silver. And that which the rest of the people gave was twenty thousand darics of gold, and two thousand maneh of silver, and sixty-seven priests' garments. So they gave money to the hewers, and the cutters, and grain, and wine, and oil, unto the Zidonians, and the Tyrians, to bring cedar trees from the Lebanon to the sea of Joppa, according to the grant of Cyrus king of Persia unto them.

And in the second year of their coming unto the house of God at Jerusalem, in the second month, Zerubbabel son of Shealtiel, and Joshua son of Jozadak, and all they that were come out of the captivity unto Jerusalem, began the work of the house of Jehovah (appointing the Levites from twenty years old and upward to set forward the work). And the builders laid the foundation of the temple of Jehovah, and the priests stood, in their robes, with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the manner of David king of Israel. So they chanted by course, praising and giving thanks unto Jehovah, For He is good, for His love is everlasting toward Israel. And all the people shouted with a great shout, praising Jehovah, because the foundation of Jehovah's house was laid.

(And after this manner sang they, saying :)

Thank Jehovah, for He is good ;

Chorus.—For His love is everlasting.

Thank the God of gods ;

Chorus.

Thank the Lord of lords ;

Chorus.

That wrought great wonders alone ;

Chorus.

That made the heavens in wisdom ;

Chorus.

That spread out the earth on the waters ;

Chorus.

That made great lights ;

Chorus.

The sun to rule the day ;

Chorus.

The moon and stars to rule the night ;

Chorus.

That smote Egypt in their firstborn ;

Chorus.

And brought out Israel from their midst ;

Chorus.

With a strong hand and outstretched arm ;

Chorus.

That parted the Sea of Sedge in parts ;

Chorus.

And brought Israel through the midst thereof ;

Chorus.

That cast Pharaoh and his host into the Sea of Sedge ;

Chorus.

That led His people in the wilderness ;

Chorus.

That smote great kings ;

Chorus.

And slew famous kings ;

Chorus.

Sihon, king of the Amorites ;

Chorus.

And Og, the king of Bashan ;

Chorus.

And gave their land for an heritage ;

Chorus.

An heritage to Israel His servant ;

Chorus.

Who remembered us in our abasement ;

Chorus.

And rescued us from our oppressors ;

Chorus.

That giveth food to all flesh ;

Chorus.

Thank the God of heaven.

Chorus.

Howbeit, many of the priests and Levites and chief of the fathers, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice. And many shouted aloud for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people ; for the people shouted with a loud shout, and the noise was heard afar off.

Then the adversaries of Judah and Benjamin heard that the children of the captivity were building the temple of Jehovah, the God of Israel ; and they came to Zerubbabel, and to the chief of the fathers, and said to them, Let us build with you ; for we seek your God

like yourselves ; and we sacrifice unto Him since the days of Esar-haddon king of Assyria, who brought us up hither. But Zerubbabel, and Joshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have no share with us in building an house unto our God ; but we ourselves will build unto Jehovah, the God of Israel, as King Cyrus the king of Persia commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose. (So the building ceased sixteen years,) all the days of Cyrus king of Persia, and until the reign of Darius king of Persia.

HOPE DEFERRED.

Thou wast gracious, Jehovah, to Thy land,
Hast turned the captivity of Jacob ;
Thou hast removed Thy people's guilt,
Covered all their sin ;
Thou withdrewest all Thy rage,
Didst turn from Thy hot wrath.

Turn us again, O God of our salvation,
And make nought Thy grudge to usward !
Wilt Thou be wroth with us forever ?
Stretch out Thy wrath from age to age ?
Wilt thou not quicken us again,
That Thy people may rejoice ?
Show us Thy love, Jehovah,
And grant us Thy salvation !

Let me hear what God, Jehovah, saith,
For He speaketh peace to His people that He loveth,

Yea, His salvation is nigh them that fear Him,
That glory may dwell in our land.

Love and truth are met together,
Righteousness and peace have kissed each other ;
Truth springeth out of the earth,
And righteousness looked down from heaven

Yea, Jehovah shall give prosperity,
And our land shall give her increase
Righteousness shall go before Him,
And make His steps her path.

CHAPTER VII.

NUMBERS, xix. EZRA, v., vi. PSALMS, cxviii. HAGGAI, i., ii.,
ZECHARIAH, i.-viii.

BUILDING THE TEMPLE.

Haggai the Prophet—Why the Jews are Miserable—Jehovah's House is not Built—Work on the Temple Resumed—The Governor Interferes—Appeal to King Darius—Haggai Promises Success—Zechariah the Prophet—Turn unto Me—Law of the Unclean—The Jews Unclean—Their Touch Pollutes—Jehovah hath Chosen Zerubbabel—Zechariah's Vision of the Horses—The World yet at Rest—The Overthrow not yet Begun—Jehovah will Punish the Nations—Will Make Jerusalem Great—Vision of the Horns—The Nations that Scattered Judah—Jehovah shall Smite them—Vision of the Measuring Line—Jerusalem too Great for Walls—Jehovah her Wall—The Exiles Return—Judah Jehovah's Portion—Vision of Joshua and Satan—The High-Priest Clean Clothed—Jehovah Accepts the Worship of the Jews—The Servant Branch—Guilt Removed—Zerubbabel shall Complete the Temple—Vision of the Book Roll—Two Tables of the Law—Punishment of the Breach of them—Vision of the False Measure—Removed from Judah—The Governor's Report—Darius' Favorable Answer—Royal Subsidy—Joshua the Branch—He shall Build the Temple—Embassy from Bethel—Answer of Zechariah—Lesson of Past Formalism—Cause of the Captivity—Restored to Favor—Failure to Build the Temple—Jehovah's Wrath—The Temple Begun—Jehovah's Favor Regained—What True Religion is—Fasts Turned to Feasts—God with the Jews—The Temple Finished—Keeping the Passover—A Psalm of Dedication.

IN the second year of King Darius, in the sixth month, in the first day of the month, came the word of Jehovah

by Haggai the prophet unto Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high-priest, saying : Thus speaketh Jehovah of Hosts, saying : This people say, The time is not come for Jehovah's house to be built. Is it a time for you yourselves to dwell in your ceiled houses, and this house lie waste ? And now thus saith Jehovah of Hosts : Consider your ways. Ye have sown much, and bring in little ; eat, but have not enough ; drink, but are not filled ; clothe you, but there is no warmth thereto ; and he that earneth wages earneth wages in a bag with holes. Thus saith Jehovah of Hosts : Consider your ways. Go up to the mountains, and bring wood, and build the house ; and I will take pleasure in it, and be glorified, saith Jehovah.

A looking for much, and, lo, it came to little ; and ye brought it home, and I did blow it away. Why ? saith Jehovah of Hosts. Because of Mine house that lieth waste, while ye run each to his own house. Therefore over you the heaven is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the grain, and upon the wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.

Then Zerubbabel son of Shealtiel, and Joshua son of Jehozadak, the high-priest, and all the remnant of the people, obeyed the voice of Jehovah their God, and the words of Haggai the prophet, as Jehovah their God had sent him ; and the people feared before Jehovah. And Haggai Jehovah's messenger spake in Jehovah's message unto the people, saying : I am with you, saith Jehovah. And Jehovah stirred up the spirit of Zerubbabel son of Shealtiel, governor of Judah, and the spirit of Joshua son

of Jehozadak, the high-priest, and the spirit of all the remnant of the people ; and they came and began to work in the house of Jehovah of Hosts, their God, in the twenty-fourth day of the month, in the sixth month, in the second year of King Darius. Then came unto them Tattenai, governor west of the river (Euphrates), and Shethar-bozenai, and their companions, and said thus unto them, Who gave you commandment to build this house, and to finish this wall ? Furthermore spake they after this manner unto them, What are the names of the men that do this building ? But the eye of their God was upon the elders of the Jews, and they did not make them cease, till the matter should come to Darius, and answer be returned by letter concerning it.

In the seventh month, on the twenty-first day of the month, came the word of Jehovah by Haggai the prophet, saying : Speak now to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high-priest, and to the remnant of the people, saying : Who is left among you that saw this house in its former glory ? and how do ye see it now ? is it not in your eyes as nothing ? And now be strong, Zerubbabel, saith Jehovah ; and be strong, Joshua son of Jehozadak, the high-priest ; and be strong, all ye people of the land, saith Jehovah, and work ; for I am with you, saith Jehovah of Hosts (that which I covenanted with you when ye came out of Egypt), and My spirit abideth among you ; fear ye not. For thus saith Jehovah of Hosts : Yet a little while, and I shake the heavens, and the earth, and the sea, and the dry land ; and I shake all nations, and the treasure of all nations shall come, and I will fill this house with glory, saith Jehovah of Hosts. Mine is the silver, and Mine the gold, saith Jehovah of Hosts. The latter

glory of this house shall be greater than the former, saith Jehovah of Hosts ; and in this place will I give prosperity, saith Jehovah of Hosts.

And in the eighth month, in the second year of Darius, came the word of Jehovah unto Zechariah son of Berechiah son of Iddo, the prophet, saying : Jehovah was sore displeased with your fathers. But say unto them, Thus saith Jehovah of Hosts : Turn unto Me, saith Jehovah of Hosts, and I will turn unto you, saith Jehovah of Hosts. Be ye not like your fathers, unto whom the former prophets preached, saying, Thus saith Jehovah of Hosts : Turn now from your evil ways, and your evil works ; but they heard not, nor hearkened unto Me, saith Jehovah. Your fathers, where are they ? and the prophets, do they live forever ? But My words and My statutes, which I commanded My servants the prophets, did they not overtake your fathers ? that they turned and said, Like as Jehovah of Hosts thought to do unto us, according to our ways, and according to our works, so hath He dealt with us.

In the twenty-fourth day of the ninth month, in the second year of Darius, came the word of Jehovah by Haggai the prophet, saying : Thus saith Jehovah of Hosts : Ask now of the priests the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt touch bread, or pottage, or wine, or oil, or any food, is it holy ? And the priests answered and said, No. Then said Haggai : If one polluted by a dead body touch any of these, is it unclean ? And the priests answered and said : It is unclean. (As it is written, saying :) He that toucheth the dead body of any man shall be unclean seven days. And on the seventh day he shall purify himself, and wash his clothes, and bathe himself

in water ; and at even he shall be clean. And whatsoever the unclean person toucheth shall be unclean ; and whosoever toucheth it shall be unclean until even.

Then answered Haggai and said : So is this people, and so is this nation before Me, saith Jehovah ; and so is every work of their hands ; and the place where they offer is unclean. And now, consider from this day backward, since before stone was laid to stone in the temple of Jehovah, the times that have been. One came to an heap of twenty measures, and there were but ten ; one came to the winefat to draw out fifty treadings, and there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands ; yet ye turned not to Me, saith Jehovah. Consider now from this day backward, from the twenty-fourth day of the ninth month, unto the day that the foundation of Jehovah's temple was laid, consider it. Is there yet grain in the barn ? and as for the vine, and the fig tree, and the pomegranate, and the olive tree, they have not borne. From this day will I bless you.

And the word of Jehovah came the second time unto Haggai in the twenty-fourth day of the month, saying : Speak to Zerubbabel, governor of Judah, saying, I shake the heavens, and the earth, and overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the nations, and overthrow the chariots, and those that ride therein ; and the horses and their riders fall, each by the sword of the other. In that day, saith Jehovah of Hosts, will I take thee, Zerubbabel, My servant, son of Shealtiel, saith Jehovah, and make thee as a signet ; for I have chosen thee, saith Jehovah of Hosts.

Upon the twenty-fourth day of the eleventh month (that is the month Shebat), in the second year of Darius,

came the word of Jehovah unto Zechariah son of Berechiah son of Iddo, the prophet, (and he spake concerning the overthrowing of the nations,) saying : I saw by night, and behold a man riding upon a red horse, who stood among the myrtles which are in the valley ; and behind him horses, red, sorrel, and white. And I said, What are these, my lord ? And the angel that talked with me said unto me, I will shew thee what these are. Then he that stood among the myrtles answered and said, These are they whom Jehovah sent to explore the earth. And they answered Jehovah's angel that stood among the myrtles, and said, We have explored the earth, and, behold, all the earth dwelleth in peace.

And the angel of Jehovah answered and said, Jehovah of Hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast been angry now seventy years ? And Jehovah answered the angel that talked with me with good words, words of comfort. And the angel that talked with me said unto me, Cry, saying, Thus saith Jehovah of Hosts : I am jealous for Jerusalem and for Zion with a great jealousy ; and with great wrath am I wroth against the nations that are at ease ; because I was a little wroth, and they helped unto evil. Therefore thus saith Jehovah : I have again had mercy on Jerusalem ; My house shall be built in her, saith Jehovah of Hosts. Cry again, saying : Thus saith Jehovah of Hosts : My cities shall yet overflow with good things ; and Jehovah shall yet comfort Zion, and shall yet choose Jerusalem.

Then I lifted up mine eyes, and saw, and, behold, four horns. And I said unto the angel that talked with me, What are these ? And he answered me, These are the horns which scattered Judah, Israel, and Jerusalem.

And Jehovah showed me four workmen. And I said, What are they come to do? And he spake, saying, These are the horns which scattered Judah, that no man lifted up his head; and these are come to terrify them, to cast down the horns of the nations, which lifted up the horn against the land of Judah to scatter it.

Then I lifted up mine eyes, and saw, and, behold, one with a measuring line in his hand. And I said, Whither goest thou? And he said to me, To measure Jerusalem, to see what is its breadth, and what its length. And, behold, the angel that talked with me going forth, and another angel going forth to meet him, who said to him, Run, speak to yonder man, saying, Jerusalem shall dwell wall-less, by reason of the multitude of men and cattle therein. And I will be to her, saith Jehovah, a wall of fire round about, and I will be glory in the midst of her.

Ho, ho, flee from the land of the north, saith Jehovah; for like the four winds of the heaven have I spread you abroad, saith Jehovah. Ho, Zion, escape, thou that dwellest with the daughter of Babylon. For thus saith Jehovah of Hosts against the nations that spoiled you (for he that toucheth you toucheth the apple of His eye): Behold, I shake Mine hand against them, and they become a spoil to those that served them.

Sing and rejoice, O daughter of Zion; for, behold, I come to dwell in the midst of thee, saith Jehovah. And many nations shall join themselves to Jehovah in that day, and become a people unto Me; and I will dwell in the midst of thee. And Jehovah shall inherit Judah as his portion in the holy land, and choose again Jerusalem. Hush! all flesh, before Jehovah; for He is waked up from His holy habitation.

And one showed me Joshua the high-priest standing before the angel of Jehovah, and Satan (adversary) standing at his right hand to play the adversary to him. And Jehovah said unto Satan : Jehovah rebuke thee, Satan ! and, Jehovah that hath chosen Jerusalem rebuke thee ! Is not this a brand plucked out of the fire ? Now Joshua was clothed in filthy garments, and standing before the angel. And he answered and spake unto those that stood before him, saying, Take the filthy garments from off him. And unto him he said, Behold, I have removed from off thee thine iniquity, and I will clothe thee in festival apparel. And he said, Let them put a clean turban upon his head. And they put the clean turban upon his head, and clothed him, the angel of Jehovah standing by. And the angel of Jehovah testified unto Joshua, saying, Thus saith Jehovah of Hosts : If thou walkest in My ways, and keepest My charge, then shalt thou both judge My house, and also keep My courts, and I will give thee access among these that stand here. Hear, now, Joshua the high-priest, thou and thy fellows that sit before thee ; for, behold, I bring forth My servant Branch, saith Jehovah of Hosts, and I remove the iniquity of that land in a day. In that day, saith Jehovah of Hosts, shall ye call each his neighbor to come beneath the vine and beneath the fig tree.

And the angel that talked with me waked me again, like a man that is wakened out of his sleep. And he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by My spirit, saith Jehovah of Hosts. How art thou, great mountain, before Zerubbabel a plain ! And the word of Jehovah came unto me, saying : The hands of Zerubbabel have laid the foundation of this

house ; and his hands shall finish it ; that thou mayest know that Jehovah of Hosts hath sent me unto you. For they who despised the day of small things shall rejoice, and see the plummet in the hand of Zerubbabel. And he shall bring forth the head stone, with shouts of, Grace, grace upon it.

Then again I lifted up mine eyes, and saw, and, behold, a book-roll flying. And he said to me, What seest thou ? And I said, I see a book-roll flying ; its length twenty cubits, and its breadth ten cubits. And he said to me, This is the curse that goeth forth over all the land ; for every one that stealeth, according to this side is he purged out ; and every one that sweareth falsely, according to that side is he purged out. I have caused it to go forth, saith Jehovah of Hosts, that it may enter into the house of the thief, and into the house of him that sweareth falsely by My name, and abide in the midst of his house, till the very timbers and stones thereof are consumed.

Then the angel that talked with me went forth, and said to me, Lift up thine eyes, and see what this is that goeth forth. And I said, What is it ? And he said, This is the false measure that goeth forth. And he said, Such are they in all the land. And, behold, a disc of lead was lifted up, and there was a woman sitting in the midst of the measure. And he said, This is Wickedness ; and he cast her into the midst of the measure, and cast the leaden weight upon its mouth. And I lifted up mine eyes, and saw, and, behold, two women going forth, in whose wings was the wind ; and they had wings like the wings of the stork. And they bare the measure between earth and heaven. And I said to the angel that talked with me, Whither do they bear the measure ?

And he said unto me, To build her an house in the land of Shinar (Babylon) ; that she may be set there in her own place.

Now Tattenai, and Shethar-bozenai and his companions, had sent unto King Darius a report, wherein was written thus : Unto King Darius all hail. Be it known unto the king, that we went into the province of Judah, to the house of the great God, which is being built of great stones, and wood is laid upon the walls ; and this work advanceth apace and doth prosper in their hands. Then questioned we these elders, and spake unto them thus, Who gave you commandment to build this house, and to finish this wall? Moreover, we asked their names, to inform thee, that we might write the names of the men that were at their head. And thus they returned us answer, saying, We are worshippers of the God of heaven and earth, and we build the house that was built these many years ago, which a great king of Israel built and finished. Because our fathers provoked the God of heaven, he gave them into the hand of Nebuchadrezzar king of Babylon, who destroyed this house, and carried the people captive to Babylon. But in the first year of Cyrus king of Babylon, King Cyrus gave commandment to build this house of God. Moreover, the gold and silver vessels of the house of God, which Nebuchadrezzar took from the temple that is in Jerusalem, and brought to the temple that is in Babylon, Cyrus the king took out of the temple that is in Babylon, and they were given unto a certain Sheshbazzar, whom he had made governor. And he said unto him, Take these vessels, go, put them in the temple that is in Jerusalem, and let the house of God be built in its place. Then came that Sheshbazzar, and laid the foundation of the house of God that is

in Jerusalem ; and from that time until now it hath been building, and is not yet finished. And now, if it please the king, let search be made in the king's treasury, which is there at Babylon, whether commandment was given of King Cyrus to build this house of God at Jerusalem, and let them send us the king's pleasure concerning it.

Then King Darius gave commandment, and search was made in the house of the archives, where the treasures were laid up, in Babylon. And there was found in the palace at Ecbatana, which is in the province of Media, a roll, wherein was written this record : In the first year of King Cyrus, King Cyrus gave commandment : The house of God at Jerusalem ; Let the house be built, where they may offer sacrifices ; and let the expense be given from the king's house. Moreover, let the gold and silver vessels of the house of God, which Nebuchadrezzar took from the temple that is at Jerusalem, and brought to Babylon, be restored, and brought back to the temple that is at Jerusalem, every one to its place, and put them in the house of God.

(Furthermore, King Darius commanded) Tattenai, Shethar-bozenai, and their companions, saying : Be ye far from there ; let the work of this house of God alone ; let the governor of the Jews and the elders of the Jews build this house of God in its place. Moreover, I give commandment what ye shall do to these elders of the Jews for the building of this house of God ; from the king's goods, from the tribute west of the Euphrates, let expenses be forthwith given unto these men, that they be not hindered. And let that which they have need of—bullocks, and rams, and lambs, for burnt offerings to the God of heaven, wheat, salt, wine, and oil, accord-

ing to the word of the priests which are at Jerusalem—be given them day by day without fail ; that they may offer sweet savor unto the God of heaven, and pray for the life of the king, and of his sons. Moreover, I give commandment that whosoever altereth this word, a beam be pulled from his house, and he be lifted up and impaled thereon ; and his house be made a dung-hill therefor. And the God that hath caused his name to dwell there overthrow all kings and peoples that put forth their hand to alter this, to destroy the house of God which is at Jerusalem. I Darius have given commandment ; let it be done forthwith.

Then Tattenai, Shethar-bozenai, and their companions, did forthwith according to that which King Darius had sent. And the elders of the Jews built and prospered, through the prophesying of Haggai the prophet, and Zechariah son of Iddo.

And certain came from the captivity in Babylon bearing gifts unto the temple. Then came the word of Jehovah unto Zechariah, saying : Take of them of the captivity, Heldai, Tobijah, and Jedaiah, who are come from Babylon ; and go into the house of Josiah son of Zephaniah, and take silver and gold, and make crowns, and set them upon the head of Joshua son of Jehozadak, the high-priest, and speak unto him, saying, Thus speaketh Jehovah of Hosts, saying : Behold, the man whose name is Branch ; and he brancheth up out of his place, and buildeth the temple of Jehovah ; even he shall build the temple of Jehovah ; and he shall bear the glory, and sit and rule upon his throne ; and he shall be a priest upon his throne. And they that are far off shall come and build in the temple of Jehovah, that ye may know that Jehovah of Hosts hath sent me unto you. And this

shall come to pass, if ye will diligently obey the voice of Jehovah your God.

And it came to pass in the fourth year of King Darius, on the fourth day of the ninth month (Chislev), that Beth-el sent Sharezer and Regem-melech, and their men, to intreat the favor of Jehovah, saying unto the priests of the house of Jehovah of Hosts, and to the prophets, Should I weep and fast in the fifth month, as I have done these many years ? Then came the word of Jehovah of Hosts unto Zechariah, saying : Speak unto all the people of the land, and to the priests, saying : When ye fasted and mourned in the fifth month and in the seventh month these seventy years, was it unto Me that ye fasted ? And when ye eat, and when ye drink, is it not ye that eat, and ye that drink ? Is not this that which Jehovah cried by the former prophets, when Jerusalem was inhabited and in prosperity, and her cities round about her ; when the South and the Lowland were inhabited, saying : Execute true judgment, and show love and compassion one toward another ; and oppress not the widow, nor the fatherless, the stranger, nor the lowly ; nor imagine evil one against another ? But they refused to hearken, and turned a stubborn shoulder, and stopped their ears, that they should not hear ; and made their hearts adamant, that they should not hear the teaching, and the words which Jehovah of Hosts sent by His spirit by the hand of the former prophets. So there came great wrath from Jehovah of Hosts. And it came to pass, as He cried, and they heard not ; so they shall cry, and I hear not, said Jehovah of Hosts ; and I will scatter them among all the nations whom they have not known. So the land was desolate after them, none passing back or forth ; for they made the pleasant land a desert.

Then the word of Jehovah of Hosts came, saying, Thus saith Jehovah of Hosts : I am jealous for Zion with great jealousy, and with great fury am I jealous for her. Thus saith Jehovah : I am returned unto Zion, and dwell in the midst of Jerusalem ; so Jerusalem is called The city of truth, The mountain of Jehovah of Hosts, The holy mountain. Thus saith Jehovah of Hosts : There shall yet old men and old women dwell in the streets of Jerusalem, each with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in its streets. Thus saith Jehovah of Hosts : Behold, I save My people from the east country, and from the west country, and bring them, that they may dwell in the midst of Jerusalem, and be My people, and I their God, in truth and in righteousness.

Thus saith Jehovah of Hosts : Let your hands be strong, ye that hear in these days these words from the mouth of the prophets, since the house of Jehovah of Hosts began to be built. For before that time there was no hire for man, nor any hire for beast ; nor was there any peace from foes to him that went out or came in ; and I set all men against one another. But now I am not toward the remnant of this people as in the former time, saith Jehovah of Hosts. The vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew ; and I will cause the remnant of this people to inherit all these things. And it shall come to pass, as ye were a curse among the nations, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing.

Fear not ; let your hands be strong. For thus saith Jehovah of hosts : As I resolved to do you evil, when your fathers provoked Me to wrath, saith Jehovah of

Hosts, and repented not ; so again have I resolved in these days to do good to Jerusalem and to the house of Judah ; fear not. These are the things that ye shall do : Speak truth to one another ; execute true judgment in your gates ; and devise no evil against one another ; neither love false oaths ; for it is all these things that I hate, saith Jehovah.

And the word of Jehovah of Hosts came unto Zechariah, saying, Thus saith Jehovah of Hosts : The fast of the fourth month (when the Chaldeans came into Jerusalem), and the fast of the fifth month (when Jerusalem was burned by the Chaldeans), and the fast of the seventh month (when Ishmael son of Nethaniah slew Gedaliah son of Ahikam, whom Nebuchadrezzar had placed over the land), and the fast of the tenth month (when the Chaldeans came before Jerusalem to besiege it), shall be to the house of Judah joy and gladness, and festival seasons. And love ye truth and peace.

Thus saith Jehovah of hosts : Peoples shall yet come, and the inhabitants of many cities ; and the inhabitants of one shall go to another, saying, Let us go intreat the favor of Jehovah ; and (they shall answer, saying,) Let me also go seek Jehovah of Hosts. And many peoples and strong nations shall come to seek Jehovah of Hosts in Jerusalem, and to intreat the favor of Jehovah. Thus saith Jehovah of Hosts : These are the days when ten men of all the tongues of the nations shall take hold, even take hold of the skirt of a Jew, saying, Let us go with you, for we have heard that God is with you.

And the house was finished on the third day of the month Adar, in the sixth year of the reign of King Darius. And the children of Israel, the priests and the Levites, and the rest of the children of the captivity,

kept the dedication of this house of God with joy. And they offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs ; and for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

And the children of the captivity kept the passover upon the fourteenth day of the first month. And the children of Israel who were returned out of the captivity, and all that separated themselves unto them from the uncleanness of the nations of the land to seek Jehovah, the God of Israel, ate, and kept the feast of unleavened bread seven days with joy ; for Jehovah had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hand in the work of the house of God, the God of Israel.

A PSALM OF DEDICATION.

(HOSANNA.)

Give thanks to Jehovah, for He is good ;

(*Chorus.*) For His love is everlasting.

Now let Israel say :

(*Chorus.*) His love is everlasting.

Let the house of Aaron say :

(*Chorus.*) His love is everlasting.

Let them that fear Jehovah say :

(*Chorus.*) His love is everlasting.

Out of my straits I called upon Jah ;

Jah answered and set me at large.

Jehovah is mine, I fear not ;

What can man do unto me ?

Jehovah is for me a helper,

And I shall gaze on my foes.

(*Chorus.*) To confide in Jehovah is better
Than trust in man.
To confide in Jehovah is better
Than trust in princes.

All nations have surrounded me ;

(*Chorus.*) By the name of Jehovah, but I will destroy
them !

Surrounded, yea, surrounded me ;

(*Chorus.*) By the name of Jehovah, but I will destroy
them !

Surrounded me like bees,

Are quenched like a fire of thorns ;

(*Chorus.*) By the name of Jehovah, but I will destroy
them !

Thrust sore hast thou to make me fall

Jehovah hath holpen me,

My strength and song is Jah ;

He is become my salvation.

(A shout of joy and victory in the tents of the righteous :)

(*Chorus.*) Jehovah's right hand winneth victory !

Jehovah's right hand is exalted !

Jehovah's right hand winneth victory !

I shall not die, but live,

And tell forth the deeds of Jah.

Though Jah chasten me sore,

He giveth me not unto death.

(*Summons.*) Throw wide the righteous gates

I will enter, will glorify Jah.

(*Answer.*) This is Jehovah's gate,

The righteous shall enter in.

I thank Thee, for Thou hast heard me,
And art become my salvation.
The stone which the builders rejected
Is now become the cap-stone.
This hath come from Jehovah ;
It is marvellous in our eyes.

This is the day Jehovah made,
Let us rejoice and be glad therein.

(*People.*) O Jehovah, save Thou now !
O Jehovah, bless Thou now !

(*Priests.*) Blessed be he that cometh in Jehovah's name ;
We bless you from Jehovah's house.

Jehovah is God who gave us light ;
(*Bind the victim with cords at the horns of the altar.*)
My God art Thou, I give Thee thanks,
My God, I will exalt Thee.

Give thanks to Jehovah, for He is good
(*Chorus.*) For His love is everlasting.

CHAPTER VIII.

MALACHI, i.-iv.

MALACHI, MY MESSENGER.

Offering of Blemished Offerings—Not a Service of Love—Priestly Formalism—True Function of Levi—Perversion of Privilege—Heathen Marriages—Divorce Denounced—The Day of Jehovah—Punishment of Sin—Cheating God—Reward of True Service—Appearance of Scepticism—The Faithful—Judgment and Redemption—Repentance Precedes Redemption—The Law of Moses.

(Now it came to pass after many days that the priests ministered unworthily in the temple of Jehovah, and the people were slack in their offerings, and men said, There is no God, or, The day of Jehovah cometh not. Then Jehovah raised up another prophet, and sent him with a message unto His people, saying :)

A son honoreth his father, and a slave his lord. If then I be Father, where is Mine honor? and if I be Lord, where is My fear? saith Jehovah of Hosts unto you, O priests that despise My name.

If ye say, Wherein have we despised Thy name?

By offering polluted food upon Mine altar.

If ye say, Wherein have we polluted Thee?

In that ye said, The table of Jehovah may be despised; and that, though ye offer the blind for sacrifice, it is no evil; and, though ye offer the lame and sick, it is no evil.

Present such unto thy governor; will he be kind to

thee? or will he show thee favor? saith Jehovah of Hosts. And now (ye say,) Intreat God that He may be gracious unto us. This have ye done; will He show favor to any among you? saith Jehovah of Hosts.

O that there were one among you that would shut the (temple) doors, that ye might not kindle Mine altar in vain! I have no pleasure in you, saith Jehovah of Hosts, neither will I accept an offering from you. For from the rising of the sun even unto its going down My name is great among the nations, and in every place incense is offered unto My name, and a pure offering; for My name is great among the nations, saith Jehovah of Hosts. But ye profane it, in that ye say, The table of Jehovah may be polluted, and His food may be despised. And ye say, See, how wearisome! while ye kindle the altar fire, saith Jehovah of Hosts; and ye offer that which was torn by beasts, and the lame, and the sick. When ye present an offering, shall I accept it of you? saith Jehovah. And cursed be the deceiver who having in his flock a male, and making a vow, sacrificeth unto Jehovah a blemished thing. For I am a great king, saith Jehovah of Hosts, and My name is terrible among the nations.

(And because the priests served Jehovah with outward forms, but their hearts were not true toward Him, spake the prophet, saying:)

And now, ye priests, this commandment is for you. If ye will not hear, neither lay it to heart, to give glory unto My name, saith Jehovah of Hosts, then will I send upon you the curse, and curse your blessings,—yea, I have cursed them, because ye do not lay it to heart. Behold, I rebuke your arm, and spread dung upon your faces, the dung of your festival sacrifices; that ye may know that I sent unto you this commandment, that

My covenant should be with Levi, saith Jehovah of Hosts.

My covenant was with him (aforetime) life and welfare ; and I gave him fear that he might fear Me, and stand in awe of My name. The law of truth was in his mouth, and evil was not found on his lips. He walked with Me in welfare and uprightness, and converted many from guilt. For the priest's lips keep knowledge, and men seek instruction at his mouth ; for he is a messenger of Jehovah of Hosts. But ye are turned aside from the way ; ye have caused many to stumble by your teaching ; ye have corrupted the covenant of Levi, saith Jehovah of Hosts. Therefore I also have made you despised and base to all the people, according as ye have not kept My ways, but have taught with respect of persons.

(And concerning marriage with heathen women, and concerning divorce spake the prophet, saying :)

Have we not all one father ? hath not one God created us ? why do we deceive one another, profaning the covenant of our fathers ? Judah hath been deceitful, and abomination is committed in Israel and in Jerusalem. For Judah hath profaned the sanctuary of Jehovah, which He loveth, and married the daughter of a strange god. May Jehovah cut off the man that doeth this, whosoever he be, out of the tents of Jacob, even though he offer oblation to Jehovah of Hosts !

And that which I hate ye do, causing Jehovah's altar to be covered with tears, weeping, and sighing, so that He regardeth not the offering, neither receiveth it with good-will at your hand.

And if ye say, Wherefore ?

Because Jehovah hath been witness between thee and

the wife of thy youth, whom thou hast deceived, who was thy companion, and thy covenant wife. For I hate divorce, saith Jehovah, the God of Israel.

(And because they said, Jehovah hath forsaken us, and we have served Him ; yet they wrought deeds evil in His sight ; therefore spake the prophet, saying :)

Ye have wearied Jehovah with your words.

If ye say, Wherein have we wearied Him ?

By saying, Every one that doeth evil is good in the sight of Jehovah, and He is pleased with them ; or, Where is the God of judgment ?

Behold, I send My messenger, who prepareth the way before Me. And there cometh suddenly unto His temple the Lord, whom ye seek. As for the messenger of the covenant, in whom ye delight, behold, He cometh, saith Jehovah of Hosts. And who shall abide the day of His coming ? And who shall stand when He appear-eth ? For He is like a refiner's fire, and like fullers' soap. And He shall sit as a refiner and purifier of silver, and purify the sons of Levi, and purge them like gold and silver, that they may offer unto Jehovah offerings in righteousness. And the offering of Judah and Jerusalem shall be pleasant unto Jehovah, as in days of old, and as in years gone by. And I will come to you for judgment, and be a swift witness against sorcerers, and adulterers, and false swearers, and those that oppress the hireling, the widow, and the fatherless, and that cheat the stranger, and fear not Me, saith Jehovah of Hosts.

(And because the land prospered not, spake the prophet, saying :)

Turn unto Me, and I will turn unto you, saith Jehovah of Hosts.

If ye say, Wherein shall we turn ?

Should a man rob God ? Yet ye rob Me.

If ye say, Wherein have we robbed Thee ?

In tithes and offerings. With the curse are ye cursed, since ye have robbed Me, even this whole nation. Bring the whole tithe into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith Jehovah of Hosts, if I will not open you the windows of heaven, and pour you out a blessing without measure ; and rebuke him that devoureth you, that he shall not destroy the fruits of your ground ; and that the vine of your field shall not cast her fruit before the time, saith Jehovah of Hosts. And all nations shall count you happy ; for ye shall be a delightful land, saith Jehovah of Hosts.

(And because men doubted of Jehovah, whether there were profit in serving Him, spake the prophet, saying :)

Your words have been violent against Me, saith Jehovah.

If ye say, Wherein have we spoken against Thee ?

Ye have said, It is vain to serve God, and, What profit is it that we have served His service, and walked as suppliants before Jehovah of Hosts ? Therefore we count the self-willed happy ; yea, the workers of wickedness are built up ; yea, they have tempted God, and are safe.

But they that feared Jehovah spake with one another ; and Jehovah hearkened, and heard, and a memorial was written before Him, of them that feared Jehovah, and that thought upon His name ; who shall be My possession, saith Jehovah of Hosts, in the day that I make ; whom I will spare, as a man spareth his own son that serveth him. And ye shall again see a separation of the righteous and the wicked, of him that serveth God and him that hath not served Him.

For, behold, the day cometh, burning as a furnace ; and all the self-willed, and all that work wickedness, shall be stubble ; whom the day that cometh shall burn, saith Jehovah of Hosts, that it leave them neither root nor branch. But for you that fear My name shall the sun of righteousness arise with healing in his wings ; and ye shall go forth, and gambol like stalled cattle. And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of Hosts.

(And because men should repent before the great and terrible day of Jehovah come, therefore spake the prophet, saying :)

Behold, I send you Elijah the prophet before the great and terrible day of Jehovah come ; who shall turn the heart of the fathers and the children, and the heart of the children and their fathers ; lest I come and smite the earth with utter destruction.

Remember the law of Moses My servant, unto whom I commanded in Horeb statutes and decisions for all Israel.

CHAPTER IX.

DEUTERONOMY, vii. EZRA, iv., vii.-x.

EZRA AND THE FOREIGN WIVES.

Building the City Walls—Complaint of the Samaritans—The Work Stopped—Ezra the Scribe—He Petitions Artaxerxes—Receives a Royal Commission—Gathers a Party of Exiles—The Journey to Jerusalem—Foreign Wives—Ezra's Consternation—His Prayer—Advice of Shecaniah—An Assembly Called—A Commission Appointed—Foreign Wives Put Away.

Now after many years, in the reign of Xerxes (Ahasuerus), in the beginning of his reign, the people of the land (the Samaritans) wrote a complaint against the inhabitants of Judah and Jerusalem. Again, in the days of Artaxerxes (Artahshashta), Rehum the chancellor, and Shimshai the scribe, and the rest of their companions, the nations whom the great and noble Ashurbanipal brought over and set in the cities of Samaria, and elsewhere west of the Euphrates, wrote a letter concerning Jerusalem to King Artaxerxes after this manner: Thy servants, the men beyond the river, and so forth. Be it known unto the king, that the Jews who came up from thee are come to us. They are building Jerusalem, the rebellious and bad city, and restoring the walls, and repairing the fortifications. Now be it known unto the king, that if this city be built, and its walls restored, they will not pay tribute, custom, or toll, and in the end it will endamage the kings. Now because we eat the salt of the palace, and it is not meet for us to see the king's dis-

honor, therefore have we sent and informed the king. If search be made in the book of the records of thy fathers, so shalt thou find in the book of the records, and learn, that this city is a rebellious city, that doth endamage kings and provinces. And they made sedition therein in days of old ; therefore was the city laid waste. We certify the king that, if this city be built, and its walls restored, in consequence thereof thou shalt have no portion beyond the river.

The command which the king sent to Rehum the chancellor, and Shimshai the scribe, and the rest of their companions that dwell in Samaria, and elsewhere beyond the river : Peace, and so forth. The letter which ye sent unto us was plainly read before me. And I gave command, and they searched, and found that this city of old time raised itself against kings, and that there have been rebellion and sedition therein. Moreover, there have been mighty kings over Jerusalem, ruling over all the land beyond the river ; unto whom tribute, and custom, and toll, was paid. Therefore give commandment to stop these men, and let not this city be built, until commandment be given by me. And take heed that ye be not slack herein. Why should harm ensue to endamage the kings ?

Then, when a copy of King Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went in haste to Jerusalem unto the Jews, and stopped them by force and violence.

Now after these things, in the reign of Artaxerxes king of Persia, Ezra son of Seraiah, of the house of Zadok, of the house of Eleazar son of Aaron the high-priest, a skilled scribe of the law of Moses, which Jehovah God of Israel gave, who had prepared his heart to seek the

law of Jehovah, and do it, and teach in Israel the statutes and customs thereof, made petition of the king, and the king granted him all his request. And this is a copy of the letter that King Artaxerxes gave to Ezra the priest, the scribe : Artaxerxes, king of kings, to Ezra the priest, the scribe of the law of the God of heaven, Peace, and so forth. I make a decree, that all of the people of Israel, and their priests and Levites, in my realm, who are minded to go to Jerusalem with thee, may go. For this cause thou art sent by the king and his seven counsellors, to instruct Judah and Jerusalem in the law of thy God which is with thee ; and to carry the silver and gold, which the king and his counsellors offer unto the God of Israel, whose habitation is in Jerusalem, and all the silver and gold that thou canst collect in all the province of Babylon, with the free-will offering of the people, and of the priests, who make a free-will offering for the house of their God which is in Jerusalem. Therefore thou shalt forthwith buy with this money bullocks, rams, lambs, with their oblations and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem. And whatsoever shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, that do ye after the will of your God. And the vessels that are given thee for the service of the house of thy God, deliver unto the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to give, give it out of the royal treasury. And I, Artaxerxes the king, give commandment to all the treasurers who are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of Heaven, shall require of you, be done forthwith, unto an hundred talents of silver,

and an hundred cor of wheat, and an hundred bath of wine, and an hundred bath of oil, and salt without prescribed amount. Whatsoever is commanded by the God of heaven, let it be done exactly for the house of the God of heaven. For why should there be wrath against the realm of the king and his sons? And concerning all the priests and Levites, the singers, porters, Nethinim, and servants of this house of God, we inform you hereby that it is not lawful to impose tribute, custom, or toll upon them. And thou, Ezra, after the wisdom of thy God, that is in thine hand, appoint magistrates and judges, to judge all the people that are beyond the river, all that know the laws of thy God; and him that knoweth not, teach. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed upon him forthwith, whether death, or banishment, or confiscation of goods, or imprisonment.

Now on the first day of the first month of the seventh year of King Artaxerxes, Ezra set out from Babylon. And of the heads of houses that went up with Ezra there were more than fifteen hundred, beside women and children. (The words of Ezra.) And I gathered them together to the river that cometh in (to the Euphrates) at Ahava; and we encamped there three days; and I reviewed the people, and the priests, and found there none of the sons of Levi. Then I sent Eliezer, and other chief men, and despatched them unto Iddo, chief man of Casiphia, and put in their mouth words to speak to Iddo and his brethren the Nethinim, at Casiphia, that they should bring us ministers for the house of our God. And by the goodness of our God upon us they brought us forty Levites, and of the Nethinim (given) whom David

and the princes had given to serve the Levites, two hundred and twenty.

Then I proclaimed a fast there at the river Ahava, to humble ourselves before our God, to seek of Him a straight way, for us, and our little ones, and for all our goods. For I was ashamed to ask of the king soldiers and horsemen to help us against the enemy by the way ; because we had spoken unto the king, saying, The hand of our God is over all that seek Him, for good ; but His power and His wrath against all that forsake Him. So we fasted and besought our God for this ; and He was intreated of us. Then I separated twelve of the chiefs of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, and weighed unto them the silver, and the gold, and the vessels, the offering for the house of our God, which the king, and his counsellors, and his princes, and all Israel there present, had offered ; and I weighed into their hand of silver six hundred and fifty talents, and of silver vessels an hundred talents ; of gold an hundred talents, and twenty golden bowls worth a thousand darics ; and two vessels of fine gold-bright copper, precious as gold. And I said unto them, Ye are holy unto Jehovah, and the vessels are holy ; and the silver and the gold are a free-will offering unto Jehovah, God of your fathers. Watch, and keep them, until ye weigh them before the chiefs of the priests and the Levites, and the princes of the fathers of Israel, at Jerusalem, in the chambers of the house of Jehovah. So the priests and the Levites received the silver and the gold, and the vessels, as weighed, to bring them to Jerusalem unto the house of our God.

Then we departed from the river Ahava on the twelfth day of the first month, to go to Jerusalem ; and the hand

of our God was upon us, and He delivered us from the hand of enemies, and of those that lie in wait by the way. (Upon the first day of the first month he began to go up from Babylon, and on the first day of the fifth month he came to Jerusalem, by the goodness of his God upon him.) And we came to Jerusalem, and rested there three days. And on the fourth day the silver and gold and vessels were weighed (every thing by number and weight) in the house of our God, into the hand of Meremoth son of Uriah the priest, with whom was Eleazar son of Phinehas ; and with them Jozabad son of Joshua, and Noadiah son of Binnui, the Levites ; and all the weight was recorded.

At that time those who were come out of exile, the children of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety-six rams, seventy-seven lambs, twelve sin-offering goats ; the whole a burnt offering unto Jehovah. And they delivered the king's orders unto the king's satraps, and the governors beyond the river ; that they might assist the people and the house of God.

Now after these things the princes drew near to me, saying : The people of Israel, and the priests and the Levites, have not separated themselves from the peoples of the lands in respect to their abominations. For they have taken their daughters for themselves and for their sons ; and the holy seed have mingled themselves with the peoples of the lands ; and the hand of the princes and rulers hath been first in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down desolate. And there gathered unto me every one that trembled at the words of the God of Israel, be-

cause of the trespass of them of the captivity ; and I sat desolate until the evening oblation. And at the evening oblation I arose from my humiliation, rending my garment and my mantle, and I fell upon my knees, and spread out my hands unto Jehovah my God ; and I said, My God, I am ashamed and blush to lift up, my God, my face to Thee ; for our iniquities are many upon our head, and our guilt is great unto the heavens. Since the days of our fathers we have been in great guiltiness unto this day ; and for our iniquities were we given, we, our kings, and our priests, into the hands of the kings of the lands, to the sword, to captivity, and to plunder, and shamefacedness this day. But now for a little moment hath there been grace from Jehovah our God, to leave us a remnant, and to give us a tent-pin in His holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For bondmen are we ; yet in our bondage our God hath not forsaken us, but hath extended mercy unto us before the kings of Persia, to give us a reviving, to set up the house of our God, and to repair its ruins, and to give us a fence in Judah and Jerusalem. But now, O our God, what shall we say after this ? for we have forsaken Thy commandments, which Thou hast commanded by Thy servants the prophets, saying, The land which ye go to possess is a land unclean through the uncleanness of the peoples of the lands, through their abominations, for they have filled it from end to end with their filthiness. Now therefore give not your daughters to their sons, neither take their daughters to your sons, nor seek their welfare or prosperity forever ; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children forever. And after all that is come upon us for our evil

deeds, and for our great guilt (yet Thou our God hast punished us beneath our deserts, and hast given us such a remnant), shall we again break Thy commandments and marry with these abominable peoples? wouldest Thou not be angry with us utterly, that there should be no remnant, nor remainder? Jehovah, God of Israel, Thou art righteous; for we are left a remnant this day. Behold, we are before Thee in our guilt; for none can stand before Thee because of this.

And as Ezra prayed, and made confession, weeping and casting himself down before the house of God, there gathered unto him out of Israel a very great congregation of men and women and children, yea, the people wept very sore. And Shechaniah son of Jehiel, of the sons of Elam, answered and said to Ezra: We have trespassed against our God, and brought home strange wives from the peoples of the land; yet is there hope for Israel concerning this. Let us now make a covenant with our God to send forth all the wives, and those born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. (As it is written: When Jehovah thy God bringeth thee into the land which thou art about to possess, and casteth out before thee many nations, greater and mightier than thou, whom Jehovah thy God delivereth into thy hand that thou mayest smite them, thou shalt utterly destroy them; thou shalt make no covenant with them, nor show them mercy, neither shalt thou marry with them; thy daughter thou shalt not give unto their son, and their daughter thou shalt not take for thy son. For they will turn away thy son from Me to serve other gods; and the anger of Jehovah will be kindled against you, and He will destroy thee quickly.)

Arise ; for the matter belongeth unto thee, and we are with thee ; be strong, and act.

Then Ezra arose, and made the chiefs of the priests, the Levites, and all Israel, swear that they would so do. And they swore. And Ezra arose from before the house of God, and went into the chamber of Jehohanan son of Eliashib, and lodged there. Bread he ate not, and water he drank not ; for he mourned because of the trespass of the captivity. And proclamation was made throughout Judah and Jerusalem unto all the children of the captivity, to gather at Jerusalem ; and that whosoever came not within three days, by order of the princes and the elders, all his goods should be forfeited, and himself separated from the congregation of the captivity. So all the men of Judah and Benjamin gathered at Jerusalem in three days. It was the ninth month, the twentieth day of the month, when all the people sat in the square of the house of God, trembling because of this matter, and by reason of the rains. And Ezra the priest arose, and said to them : Ye have trespassed, and brought home strange wives, to increase the guilt of Israel. Now therefore make confession unto Jehovah, God of your fathers, and do His will ; and separate yourselves from the peoples of the land, and from the strange wives. And all the congregation answered and said with a loud voice : As thou hast said, so must we do. But the people are many, and it is the rainy season, when one cannot stand without ; neither is this a work of a day or two, for we have greatly transgressed in this matter. Let officers be appointed for all the congregation, and let all in our cities who have married strange wives come at appointed times, and with them the elders of each city, and its judges, that the fierce wrath of our God be turned from us as touch-

ing this matter. But Jonathan son of Asahel and Jahzeiah son of Tikvah opposed this ; and Meshullam, and Shabbethai the Levite, helped them. But the children of the captivity did so. And Ezra the priest appointed certain chief men of the elders, after their fathers' houses, who set themselves to examine the matter in the first day of the tenth month. And they were through with all the men that had married strange wives by the first day of the first month. And among the sons of the priests some were found who had married strange women, even some of the house of the high-priest. And they pledged themselves to put away their wives ; and offered as trespass offering for their trespass a ram of the flock.

CHAPTER X.

NEHEMIAH, i., ii., iv., vi., vii., xii. PSALMS, lxxviii.

THE WALLS REBUILT.

Bad News from Jerusalem—Nehemiah's Prayer—A Sad Face before the King—Royal Favor—Nehemiah Made Governor—Arrives at Jerusalem—The Night Inspection—An Assembly—The People Aroused—The Work Begun—Mockery of the Neighbors—Conspiracy—Nehemiah Prepared—Future Precautions—Sanballat Tries Cunning—Hired Prophets—Tobiah's Allies—The Walls Completed—Police Regulations—The Dedication—A Hymn of Dedication.

THE story of Nehemiah son of Hacaliah.

It came to pass in the month Chislev, in the twentieth year (of Artaxerxes), as I was in the castle Susa, that Hanani, one of my brethren, came, he and some men of Judah; and I asked them concerning the Jews that had escaped, who were left of the captivity, and concerning Jerusalem. And they said to me: The remnant of the captivity that are left there in the province are in great affliction and contumely. And the wall of Jerusalem is broken down, and its gates burned with fire. And it came to pass, when I heard these things, that I sat down and wept, and mourned for days; and I fasted and prayed before the God of heaven, and said, I beseech thee, Jehovah, God of heaven, the great and terrible God, that keepeth loving covenant with them that love Him and keep His commandments; let Thine ear be attentive, and Thine eyes open, to hear the prayer of Thy servant,

which I pray before Thee at this time, day and night, for the children of Israel Thy servants, confessing the sins of the children of Israel, which we have sinned against Thee. Yea, I and my father's house have sinned. We have dealt very wickedly against Thee, and have not kept the commandments, nor the statutes, nor the customs, which Thou commandest Thy servant Moses. Remember that which Thou didst command Thy servant Moses, saying : If ye transgress, I will scatter you among the peoples ; but if ye turn unto Me, and keep My commandments and do them, though your outcasts were under the uttermost heavens, I will gather them thence, and bring them unto the place where I have chosen to set My name. And these are Thy servants and Thy people, whom Thou hast redeemed by Thy great power, and by Thy strong hand. Alas, Jehovah, let Thine ear be attentive to Thy servant's prayer, and to the prayer of Thy servants, who love to reverence Thy name ; and prosper now Thy servant and grant him favor before this man. (For I was cup-bearer to the king).

And it came to pass in the month Nisan, in the twentieth year of King Artaxerxes, that wine was before him, and I took up the wine and gave it to the king. And I was sad in his presence. And the king said to me : Why is thy face sad ? for thou art not sick ; it is nothing but sorrow of heart. Then I was very sore afraid, and said to the king : Let the king live forever ; why should not my face be sad, when the city, the place of my fathers' sepulchres, is in ruins, and its gates consumed with fire ? Then the king said to me : What wouldest thou request ? And I prayed to the God of heaven ; and I said to the king : If it please the king, and if thy servant have found favor before thee, that thou wouldest send me unto Ju-

dah, the city of my fathers' sepulchres, that I may build it. And the king said to me (the queen sitting by him) : For how long shall thy journey be ? and when wilt thou return ? Then I set him a time of return ; and it pleased the king to send me. And the king sent with me captains and horsemen. And I said to the king : If it please the king, let letters be given me to the governors beyond the river, that they may let me pass through till I come to Judah ; also a letter unto Asaph, keeper of the king's forest, that he may give me timber to make beams for the gates of the castle of the temple, and for the wall of the city, and for the house that I shall occupy. And the king granted them unto me, according to the goodness of my God upon me. So I came to the governors beyond the river, and gave them the king's letters. And when Sanballat the Horonite, and Tobiah the slave, the Ammonite, heard of it, it vexed them exceedingly that a man was come to seek the welfare of the children of Israel.

And when I was come to Jerusalem, and had been there three days, I arose in the night, I and a few men with me (but no beasts were with me, save the beast whereon I rode). And I told no man what my God had put into my heart to do for Jerusalem. And I went out by night by the valley gate, and unto the dragons' spring, and the rubbish gate, and viewed the walls of Jerusalem, which were broken down, and its gates consumed with fire. Then I went on to the fountain gate and the king's pool ; but there was no place for the beast under me to pass. And I went by night up the watercourse, and viewed the wall. Then I turned, and came in again by the valley gate. And the rulers knew not whither I went, or what I did ; for I had not yet

said aught to the Jews, the priests, the nobles, the rulers, and the rest that did the work. Then said I unto them : Ye see the evil state that we are in, that Jerusalem is in ruins, and its gates burned with fire. Come and let us build up the wall of Jerusalem, that we be no more a reproach. And I told them how the hand of my God was good upon me ; as also the king's words that he had spoken unto me. Then they said : Let us rise up and build. (So the people of Jerusalem and of the cities of Judah strengthened themselves for the good work, and began to repair the walls of Jerusalem. And the rulers of the people, and the cities of the land, repaired each a portion of the walls or the gates, in all thirty-seven portions.)

And Sanballat the Horonite, and Tobiah the slave, the Ammonite, and Geshem the Arabian, heard it, and they laughed at us, and mocked us, and said : What is this that ye do ? will ye rebel against the king ? Then I answered them, and said to them : The God of heaven, He will prosper us, if we His servants arise and build ; but ye have no portion, nor right, nor memorial, in Jerusalem. And Sanballat was wroth, and exceedingly provoked ; and he mocked the Jews, and he spake before his brethren and the army of Samaria, and said : What do these feeble Jews ? will they trust themselves to God ? will they sacrifice ? will they make an end in a day ? will they revive the stones which were burned out of the heaps of rubbish ? And Tobiah the Ammonite was by him, and he said : Yea, that which they build, if a fox go up, he shall break down their stone wall. But we built the wall ; and all the wall was finished unto half its height ; for the people had a mind to work.

And it came to pass that, when Sanballat, and Tobiah,

and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth ; and they conspired all of them together to come and fight against Jerusalem, and to cause defection therein. Then we prayed unto our God, and set a watch against them day and night. And Judah said : The strength of the bearers of burdens is exhausted, for there is much rubbish, so that we cannot build the wall. And our adversaries said : They shall not know, nor see, till we come into the midst of them, and slay them, and stop the work. And it came to pass, when the Jews that dwelt by them came to us from all places where they dwelt, and told us many times thereof, that I set machines in the open places behind the wall, and I set the people in array according to their families, with their swords, their spears, and their bows. And I reviewed them ; and I rose up, and said to the nobles, and the rulers, and the rest of the people : Fear not because of them ; remember Jehovah, great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. And it came to pass, when our enemies heard that their plan was known unto us, and God had brought it to nought, that we returned all of us to the wall, each to his work.

And from that time forth half of my servants wrought in the work, and half of them were armed with spears, shields, bows, and coats of mail. And there were captains behind all the house of Judah, as they builded on the wall. And they that bare and laded burdens, each wrought in the work with his one hand, and the other held his weapon. As for the builders, each had his sword girded by his side while he built. And by me there was

a trumpeter. For I said to the nobles, and the rulers, and the rest of the people : The work is great and large, and we are separated upon the wall, one far from another ; wheresoever ye hear the sound of the trumpet, thither gather unto us. Our God shall fight for us. At that time also I said unto the people : Let every one with his servant lodge within Jerusalem, that by night they may be a guard to us, and may labor by day. As for me and my brethren, and my servants, and the men of the guard that followed me, none of us put off our clothes. So we used to work, half of them holding their spears, from break of dawn till the stars appeared.

And it came to pass, when it was reported to Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, that I had built the wall, and that no breach was left therein (but at that time I had not set up the gates in the gateways), that Sanballat and Geshem sent unto me, saying : Come, let us meet together in Kephi-rah in the plain of Ono. But they meant to do me mischief. And I sent messengers unto them, saying : I am doing a great work, and cannot come down. Why should the work cease, whilst I leave it and come down to you ? And they sent unto me four times after this sort ; and I answered them after this sort. And a fifth time Sanballat sent his servant unto me after this sort with an open letter in his hand ; wherein was written after this manner : It is reported among the nations, and Geshem saith, that thou and the Jews mean to rebel ; for which cause thou buildest the wall ; and thou wouldst be their king ; and further after this manner : Thou hast appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah ; and now it will be reported to the king. And now come, and let us take counsel together. Then I

sent unto him, saying : It is not as thou sayest, but thou feignest this out of thine own heart. And they all sought to terrify us, saying, Their hands will be weakened from their work, that it be not done.

And I went into the house of Shemaiah son of Delaiah son of Mehetabel, who was shut up ; and he said : Let us go together to the house of God, within the temple, and let us shut the doors of the temple ; for they are coming to slay thee ; yea, by night they will come to slay thee. And I said : Should such a man as I flee ? and who in my place would go into the temple to save his life ? I will not go in. And I ascertained that God had not sent him, in that he uttered this prophecy concerning me ; but Tobiah and Sanballat had hired him. To this end was he hired, that I might be terrified, and do this, and sin, that they might spread an evil report to reproach me. Moreover in these days the nobles of Judah sent many letters unto Tobiah, and those of Tobiah came unto them. For there were many in Judah allied with him, for he was the son-in-law of Shecaniah son of Arah ; and his son Jehohanan had taken the daughter of Meshullam son of Berechiah to wife. Moreover they told of his good deeds before me, and reported my words to him. And Tobiah sent letters to terrify me.

Now the wall was finished in the twenty-fifth day of Elul, in fifty-two days. And when all our enemies heard this, all the nations that were about us feared, and were much cast down ; for they perceived that this work was wrought of our God.

And when the wall was built, and I had set up the gates, and the porters and the singers and the Levites had been appointed, I gave Hanani my brother, and

Hananiah captain of the castle, who was a faithful man, and feared God above many, charge over Jerusalem. And I said to them : Let not the gates of Jerusalem be opened until the sun be hot ; and while they stand on guard, let them shut the doors, and bar them. And there were appointed watches of the inhabitants of Jerusalem, every one in his watch, and every one over against his house.

And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, thanksgivings, and singing, with cymbals, psalteries, and harps. And the sons of the singers gathered together out of the neighborhood of Jerusalem, from the villages of the Netophathites, and from Beth-gilgal, and out of the fields of Geba and Asmaveth ; for the singers had built them villages round about Jerusalem. And the priests and the Levites purified themselves ; and they purified the people, and the gates, and the wall. And I brought up the princes of Judah upon the wall, and appointed two great thanksgiving companies to go in procession. One was southward upon the wall toward the rubbish gate. After this went Hoshaiiah, and half of the princes of Judah, and some of the priests' sons with trumpets ; and Zechariah son of Jonathan, and his brethren, with the musical instruments of David the man of God ; and Ezra the scribe led them. Going by the fountain gate and straight before them, they went up the stairs of the city of David, by the ascent of the wall, above the house of David, unto the water gate eastward. And the other thanksgiving company went in the opposite direction, and I after it, with the half of the people, along the wall, above the tower of the furnaces, unto the

broad wall and over the gate of Ephraim, and the old gate, and the fish gate, and the tower of Hananel, and the tower of Hammeah, unto the sheep gate ; and they halted at the prison gate. Then the two thanksgiving companies took their stand in the house of God ; and the singers, with Jezrahiah their director, made music. And they offered on that day great sacrifices, and rejoiced ; for God had made them rejoice with great joy ; and the women also and the children rejoiced ; and the joy of Jerusalem was heard afar off.

A HYMN OF DEDICATION.

(*Deliverance from Egypt.*) God ariseth, His enemies are scattered,

They that hate Him flee before Him.

As smoke is driven,

Thou drivest them away ;

As wax melteth before fire,

The wicked perish before God.

But the righteous rejoice and triumph before God,

And exult with great joy.

(*Song of victory.*) Sing unto God, praise ye His name,

Cast up a way for } Him that rideth { through } the { desert.
Extol } { in } { clouds.

Whose name is Jah, and triumph before Him.

A father of the fatherless, rendering justice unto widows,

Is God in His holy habitation.

God maketh the desolate an household,

He bringeth the prisoners into prosperity.

But the rebellious dwelt in parched lands.

(*March through the wilderness.*) O God, when Thou wentest forth before Thy people,

When Thou didst march through the wilderness,

Earth quaked, yea heaven dropped ;

Before the God of Sinai,
 Before God, the God of Israel.
 With { ^{bounteous showers}
 showers of free-will offerings } Thou dost { ^{bespinkle}
 consecrate }
 Thine heritage.
 And a { ^{weary}
 devoted } people Thou didst { ^{confirm}
 ordain }.
 Thy beasts that dwelt there Thou ordainest,
 In Thy goodness, for the needy, O God.

(*Conquest of Canaan.*) Jehovah speaketh the word ;
 Great the multitude of women telling good tidings :
 (*Songs of the women or the titles of the same.*) "Kings of
 hosts flee, they flee,
 While housewives divide the spoil."
 "If ye dwell among dung heaps."
 "Dove's wings covered with silver,
 Her pinions with glittering gold."
 "When the Almighty scattered kings therein."
 "It snoweth in Zalmon."

(*Choice of Zion.*) A goodly mountain range is Mount
 Bashan ;
 A mount of many peaks Mount Bashan.
 Why envy ye, ye many-peaked mountains,
 The mount that God desired for His abode ?
 Yea, Jehovah shall dwell there forever.
 The chariots of God are myriads twice told.
 The Lord is come from Sinai to His shrine.
 Thou hast gone up on high, led captives captive,
 Taken tribute of men, even them that rebelled.
 Let God dwell therein.

(*Continual Providence of God out of Zion.*) Blessed be the
 Lord,

That daily beareth our burden,
The God of our salvation.
Our God is a God that saveth,
To Jehovah the Lord belong the issues of death.
But God crusheth the head of His foes,
The hairy scalp of such as walk in guiltiness.
The Lord said : I will { bring back } from Bashan ;
I will { recompense } from the depths of the sea ;
That thy foot may be bathed in blood,
The tongue of thy dogs have its portion of thy foes.

(Festival processions in Zion.) They have seen Thy
goings, O God ;

- The goings of my God, my king in the sanctuary :
The singers went before, the minstrels followed after,
In the midst, damsels with the timbrels :
“ In the congregation bless ye God,
The Lord, ye of the fountain of Israel.
There is little Benjamin their ruler,
The princes of Judah their council ;
Princes of Zebulun, princes of Naphtali.”

(Prayer for further blessing from Zion.) Put forth, O
God, Thy strength ;

Strengthen, O God, what Thou hast wrought for us out
of Thy temple !

At Jerusalem let kings bring Thee gifts.

Rebuke the beast of the reeds (Egypt), the assembly of
bulls,

Trampling down the hirelings, them that delight in
silver ;

Scatter Thou the nations that rejoice in war.

Let princes come out of Egypt ;

Ethiopia stretch forth her hands unto God.

(To the nations.) Sing unto God, ye kingdoms of the
earth,
Make music unto the Lord,
That bestrideth the heavens, the heavens of yore ;
Behold, He uttereth His voice, a mighty voice.
Ascribe ye strength unto God over Israel,
Whose majesty and might are in the skies.

(Answer of the nations.) Terrible art Thou, O God,
from Thy sanctuary ;
Israel's God.

(Israel.) He giveth His people power and strength;
Blessed be God.

CHAPTER XI.

EXODUS, xlii., xliii. LEVITICUS, vi., xliii., xxv., xxvii. NUMBERS, xvii. DEUTERONOMY, xv., xxxi. NEHEMIAH, v., vii., viii., x.-xlii.

THE REFORMATION.

Agrarian Troubles—Complaint of the Poor—Remission of Debts—Generosity of Nehemiah—Ezra Reads the Law—Feast of Trumpets—Feast of Tabernacles—Living in Huts—A Great Assembly—Religious History of Israel—Repeated Defection—The Mercy of God—Present Conditions—Subscribing to the Law—Year of Rest and Release—Temple Tax—Wood Offering—First-Fruits—Firstborn—Tithes—Priests' Portion—Temple Regulations—Peopling Jerusalem—Nehemiah's Absence—General Defection—Elishah and Tobiah—Unpaid Levites—Purging the Temple—Levites Restored—Sabbath Breaking—Action of Nehemiah—Foreign Wives—Purifying the Priesthood.

Now while the walls were building, there arose a great cry of the people and their wives against their brethren the Jews. And some said : We are mortgaging our sons and our daughters to get grain, that we may eat and live. And some said : We are mortgaging our fields, our vineyards, and our houses, to get grain in the dearth. And some said : We have borrowed money for the king's tribute upon our fields and our vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children ; and, lo, we are humbling our sons and our daughters into slaves ; yea, some of our daughters are enslaved ; and we are powerless, for others have our fields and our vineyards.

And I was very angry when I heard them crying these

things. And I consulted with myself, and rebuked the nobles and the rulers, and said to them : Ye are exacting usury, every one of his brother. And I held a great assembly against them. And I said to them : We after our ability have redeemed our brethren the Jews, who were sold unto the Gentiles ; but ye do sell your brethren, and they must sell themselves unto us. And they held their peace, and found no answer. And I said : That which ye do is not good. Ought ye not to walk in the fear of our God, because of the reproach of the nations our enemies ? As for me, my brethren and my servants, we lend them money and grain without usury. Let us now leave off this usury. Restore to them this day their fields, their vineyards, their olive-yards, and their houses, and remit the hundredth part of the money, the grain, the wine, and the oil, that ye exact of them. Then said they : We will restore them ; and we will not require it of them. We will do as thou sayest. Then I called the priests, and took an oath of them, to do according to this promise. Moreover, I shook out the folds of my garment, and said : So God shake out every man from His house, and from His labor, that performeth not this promise ; even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised Jehovah. And the people did according to this promise.

Now from the time that I was appointed to be governor in the land of Judah, from the twentieth year unto the thirty-second year of King Artaxerxes, twelve years, I and my brethren ate not the bread of the governor. But the former governors that were before me had burdened the people, and taken of them for bread and wine more than forty shekels of silver daily ; moreover, their servants oppressed the people. But I did not do so, because

of the fear of God. Moreover, I laid hold of this work of the wall ; neither bought we any land ; and all my servants were gathered thither unto the work. And there were at my table of the Jews and the rulers an hundred and fifty men, beside those that came unto us from among the nations that were round about us. And that which was prepared for me daily was one ox and six choice sheep ; also fowls were prepared for me, and abundance of all sorts of wine. Nevertheless I demanded not the bread of the governor, because the service was heavy upon this people.

And it came to pass, after the walls were built, on the first day of the seventh month (which is the Feast of Trumpets), that all the people gathered together as one man into the square that was before the water gate ; and they bade Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel. So Ezra the priest brought the law before the congregation, both men and women, and all that could hear with understanding. And he read therein from sunrise until mid-day, before the men and the women, and those that could understand ; and all the people listened to the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose ; and beside him stood six priests on his right hand, and seven priests on his left hand. And Ezra opened the book in the sight of all the people (for he was above all the people) ; and when he opened it, all the people stood up. And Ezra blessed Jehovah, the great God. And all the people answered, Amen, Amen, with lifting up of their hands ; and they bowed themselves, and worshipped Jehovah with their faces to the ground. And certain of the Levites instructed the people in the law, the people

being in their place. And they read in the book, in the law of God, distinctly, and expounded the sense. And all the people wept when they heard the words of the law. Then Nehemiah, that is the governor, and Ezra the priest the scribe, and the Levites that taught the people, said to all the people : This day is holy unto Jehovah your God ; mourn not, nor weep. And they said to them : Go, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared ; for this day is holy unto Jehovah. And sorrow not ; for the joy of Jehovah is your strength. And the Levites stilled all the people, saying : Hush, for the day is holy ; sorrow not. So all the people went to eat and drink, and send portions, and make great mirth, when they understood the words that were declared unto them.

And on the second day the heads of families of all the people, the priests, and the Levites, gathered unto Ezra the scribe, and studied the words of the law. And they found written in the law which Jehovah had commanded by Moses, that the children of Israel should dwell in huts in the feast of the seventh month ; and that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth to the mountains, and fetch olive branches, and branches of wild olive, and myrtle branches, and palm branches, and branches of thick-leaved trees, to make huts, as it is written : On the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And ye shall take on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick-leaved trees, and poplars of the valley ; and ye shall rejoice before

Jehovah your God seven days. And ye shall keep it a feast unto Jehovah seven days in the year. It is a perpetual statute for your descendants. Ye shall keep it in the seventh month. Ye shall dwell in huts seven days, all that are home-born in Israel shall dwell in huts, that your descendants may know that I made the children of Israel to dwell in huts, when I brought them out of the land of Egypt.

So the people went and fetched them, and made themselves each a hut, upon the roofs of their houses, and in their courts, and in the courts of the house of God, and in the square of the water gate, and in the square of the gate of Ephraim. And all the congregation that were returned out of the captivity made huts, and dwelt in the huts ; for since the days of Joshua son of Nun unto that day the children of Israel had not done so. And there was very great gladness. And day by day, from the first day unto the last day, the book of the law of God was read ; as it is written : At the end of seven years, in the set time of the year of release, at the feast of tabernacles, when all Israel is come to appear before Jehovah thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Assemble the people, the men and the women and the little ones, and thy stranger that is within thy gates, that they may hear, and that they may learn to fear Jehovah your God, and to keep all the words of this law.

So they kept the feast seven days ; and on the eighth day was a closing festival, according to the prescribed custom ; as it is written : On the first day shall be an holy convocation ; ye shall do no field work. Seven days ye shall offer fire offerings to Jehovah. On the eighth day ye shall hold an holy convocation, and offer

fire offerings to Jehovah ; it is a closing festival ; ye shall do no field work.

Now after the Feast of Tabernacles, on the twenty-fourth day of the month, the children of Israel assembled with fasting, and sackcloth, and earth upon their heads. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood in their place, and read in the book of the law of Jehovah their God a fourth part of the day ; and a fourth part they confessed, and worshipped Jehovah their God. Then there stood up upon the platform some of the Levites, and cried with a loud voice unto Jehovah their God, and said : Arise, bless Jehovah your God from everlasting to everlasting.

And they blessed Thy glorious name, which is exalted above all blessing and praise. Thou alone art Jehovah ; Thou hast made heaven, the heaven of heavens, and all their host, the earth and all that is thereon, the seas and all that are therein, and Thou preservest them all ; whom the host of heaven doth worship. Thou, Jehovah, art the God, who didst choose Abram, and broughtest him from Ur of the Chaldees, and gavest him the name of Abraham ; and Thou didst find his heart faithful before Thee, and madest with him a covenant to give to his seed the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, and didst perform Thy words ; for Thou art righteous. And Thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea ; and shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land, for Thou knowest that they dealt wickedly against them, and didst get Thee a name

this day. For Thou didst divide the sea before them, that they went through the midst of the sea on the dry land ; and their pursuers Thou didst cast into the depths, like a stone into the mighty waters. And in a pillar of cloud Thou leddest them by day ; and in a pillar of fire by night, to light them in the way wherein they should go. And Thou camest down upon mount Sinai, and spakest with them from heaven, and gavest them right customs and true teachings, good statutes and commandments ; and madest known unto them Thy holy sabbath, and commandedst them commandments, and statutes, and a law, by the hand of Moses Thy servant. And Thou gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and commandedst them that they should go in to possess the land which Thou hadst sworn to give them. But they and our fathers dealt wickedly, and hardened their neck, and hearkened not to Thy commandments, and refused to obey, and remembered not Thy wonders that Thou didst among them ; but hardened their neck, and appointed a captain to return to their bondage in Egypt. But Thou art a God of pardon, gracious and merciful, slow to anger, and of great love, and Thou didst not forsake them. Yea, they even made them a molten calf, and said, This is thy God that brought thee up out of Egypt ; and they wrought great blasphemy ; yet Thou in Thy manifold mercies didst not forsake them in the wilderness. The pillar of cloud departed not from them by day, to lead them in the way, neither the pillar of fire by night, to light them and show them the way wherein they should go. And Thy good spirit Thou gavest to instruct them, and didst not withhold Thy manna from their mouth, and gavest them water for their thirst. Forty

years didst Thou sustain them in the wilderness ; they lacked nothing ; their clothes waxed not old, and their feet swelled not. And Thou gavest them kingdoms and peoples, which Thou didst allot after their portions. So they possessed the land of Sihon, even the land of the king of Heshbon, and the land of Og king of Bashan. And their children didst Thou make many as the stars of heaven, and broughtest them into the land, concerning which Thou didst say to their fathers, that they should go in and possess it. So the children went in and possessed the land, and Thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the peoples of the land, to do with them as they would. And they took fenced cities, and a fat land, and acquired houses full of all good things, cisterns hewn out, vineyards, and olive-yards, and fruit trees in abundance. And they ate, and were filled, and became fat, and revelled in Thy great goodness. Nevertheless they were disobedient, and rebelled against Thee, and cast Thy law behind their back, and slew Thy prophets that testified against them to turn them to Thee, and wrought great blasphemy. Then Thou deliveredst them into the hands of their oppressors, who oppressed them. And in the time of their trouble, they would cry unto Thee, and Thou heardest from heaven ; and according to Thy manifold mercies gavest them saviors who saved them from their oppressors. But when they had rest, they would again do evil before Thee, till Thou didst leave them in the hand of their enemies, that they had the dominion over them. Then they return and cry unto Thee, and Thou heardest from heaven ; and didst deliver them according to Thy mercies many times. And Thou didst testify against them to bring them back to Thy

law ; but they dealt wickedly, and hearkened not unto Thy commandments, and sinned against Thy customs (which, if a man do, he shall live in them), and withdrew the shoulder, and hardened their neck, and would not hear. And many years didst Thou bear with them, and testifiedst against them by Thy spirit through Thy prophets. But they would not give ear ; therefore Thou gavest them into the hands of the peoples of the lands. Nevertheless in Thy manifold mercies Thou didst not make a full end of them, nor forsake them ; for Thou art a gracious and merciful God. And now, our God, the great, the mighty, and the terrible God, who keepest loving covenant, let not all the trouble seem little before Thee, that hath come upon us, our kings, our princes, and our priests, and our prophets, and our fathers, and all Thy people, from the time of the kings of Assyria unto this day. Howbeit Thou art just in all that is come upon us ; for Thou hast dealt truly, but we have done wickedly. As for our kings, our princes, our priests, and our fathers, they kept not Thy law, nor hearkened unto Thy commandments and Thy testimonies, which Thou didst testify against them. And they served Thee not in their kingdom, and in Thy great goodness that Thou gavest them, and in the large and fat land which Thou didst put before them, neither turned from their wicked works. Behold, we are slaves this day ; yea, even in the land that Thou gavest unto our fathers to eat the fruit thereof and the good thereof, we are slaves. And it yieldeth much increase unto the kings whom Thou hast set over us because of our sins ; who have power over our bodies, and over our cattle, at their pleasure ; and we are in great distress.

Then we made a faithful covenant, and wrote it ; and

our princes, our Levite priests, set their seal unto it. And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinim, and all they that had separated themselves from the peoples of the lands to keep the law of God, their wives, their sons, and their daughters, every one that had knowledge to understand it, clave to their brethren, their leaders, and bound themselves by a curse and an oath, to walk in the law of God, which was given by Moses the servant of God, and to keep all the commandments of Jehovah our Lord, and His customs and His statutes ; and that we would not give our daughters unto the peoples of the land, nor take their daughters for our sons ; and if the peoples of the land bring wares or any victuals to sell on the sabbath day, that we would not buy of them on the sabbath, or on a holy day ; and that we would forego the seventh year, and the exaction of every debt therein ; as it is written : Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof ; but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto Jehovah. Thy field thou shalt not sow, and thy vineyard thou shalt not prune. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather. It shall be a year of solemn rest for the land. And, at the end of seven years, thou shalt make a release. And this is the manner of the release : every creditor shall release that which he hath lent unto his neighbor ; he shall not exact it of his neighbor, and his brother ; because a release of Jehovah hath been proclaimed. Of a foreigner thou mayest exact it ; but whatsoever of thine is with thy brother thine hand shall release.

And we made ordinances to charge ourselves yearly with the third part of a shekel for the service of the house of our God ; for the shewbread, and the continual oblation, and the continual burnt offering, for the offerings of the sabbaths and of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make atonement for Israel, and for all the work of the house of our God. And we cast lots for the wood offering, the priests, the Levites, and the people, according to our families, to bring it to the house of our God at an appointed time yearly, to burn upon the altar of Jehovah our God, as it is written in the law : And the fire upon the altar shall be kept burning thereon, it shall not go out. And the priest shall kindle wood upon it every morning, and arrange the burnt offering thereon, and burn thereon the fat of the peace offerings.

And we made ordinances to bring the first-fruits of our ground, and the first-fruits of all fruit of all manner of trees, yearly unto the house of Jehovah ; as it is written : The best of the first-fruits of thy ground thou shalt bring into the house of Jehovah thy God.

And we made ordinances to bring to the house of our God, to the priests that minister in the house of our God, the firstborn of our sons, and of our cattle, as it is written in the law : Thou shalt sacrifice unto Jehovah all that openeth the womb, and of all firstlings which thou hast that come of beasts, the males are Jehovah's. And every firstling of an ass thou shalt redeem with a kid ; or, if thou dost not redeem it, thou shalt break its neck. And all human firstlings among thy sons thou shalt redeem.

And we made ordinances to bring the first-fruits of our coarse meal, and our heave offerings, and the fruit

of all manner of trees, the vintage and the oil, unto the priests, to the chambers of the house of our God ; and the tithes of our ground unto the Levites ; for they, the Levites, take the tithes in all the cities of our tillage. As it is written : All the tithe of the land, whether of the seed of the land, or of the fruit of the trees, is Jehovah's ; it is holy unto Jehovah. And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting. And unto Aaron Jehovah said : And this is thine ; the heave offerings of their gift, all the wave offerings of the children of Israel. To thee have I given them, and to thy sons and to thy daughters with thee, as a due forever. Every one that is clean in thy house shall eat them. All the best of the oil, and all the best of the vintage, and of the grain, the first-fruits of them which they give unto Jehovah, to thee have I given them. The first ripe fruits of all that is in their land, which they bring unto Jehovah, shall be thine ; every one that is clean in thy house shall eat them. Every thing devoted in Israel shall be thine ; Every thing that openeth the womb, of all flesh which they offer unto Jehovah, both of man and beast, shall be thine ; only thou must redeem the firstborn of man, and the firstling of unclean beasts shalt thou redeem.

And we made ordinances, that the priests, the sons of Aaron, should be with the Levites, when the Levites take tithes. And the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house. As it is written : And Jehovah spake unto Moses, saying, And unto the Levites thou shalt speak, and say unto them, When ye take of the children of Israel the tithe which I have given you from them for

your inheritance, then ye shall offer an heave offering of it to Jehovah, a tithe of the tithe ; and ye shall give Jehovah's heave offering to Aaron the priest. Of all your gifts ye shall offer an heave offering of Jehovah, of all the best of it, the hallowed part thereof out of it.

And we made ordinances that the children of Israel and the children of Levi should bring the heave offering of the grain, of the vintage, and of the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers ; and that we would not forsake the house of our God. And men were appointed over the chambers of the treasures, the heave offerings, the first-fruits, and the tithes, to gather into them, according to the fields of the cities, the portions appointed by law for the priests and Levites. For Judah rejoiced because the priests and the Levites were at their posts. And all Israel in the days of Zerubabel, and in the days of Nehemiah, gave the portions of the singers and the porters, each day's portion on its day. And they gave the holy things to the Levites ; and the Levites gave the holy things to the sons of Aaron.

Now the city was wide and large ; but the people were few therein, and the houses were not built. So the princes of the people took up their abode in Jerusalem. And the rest of the people cast lots to bring one in every ten to dwell in Jerusalem the holy city, and nine parts in the other cities. And the people blessed all the men that willingly offered themselves to dwell in Jerusalem.

Now in the thirty-second year of King Artaxerxes I went back to the king unto Babylon, and after a year I asked leave of the king, and returned to Jerusalem. And during this time Eliashib the priest, who was appointed over the chambers of the house of our God, being allied

unto Tobiah, had prepared for him a great chamber, where aforetime they laid the oblations, the frankincense, and the vessels, and the tithes of the grain, the wine, and the oil, which were assigned to the Levites, and the singers, and the porters ; and the heave offerings for the priests. And I learned of the evil that Eliashib had done regarding Tobiah, in preparing him a chamber in the courts of the house of God. And it vexed me sore ; and I cast forth all the household stuff of Tobiah out of the chamber. And I commanded, and they cleansed the chambers ; and I brought back thither the vessels of the house of God, and the oblations and the frankincense.

And I learned that the portions of the Levites had not been given them ; so that the Levites and the singers, that did the work, were fled every one to his field. Then I rebuked the rulers, and said : Why is the house of God forsaken ? And I gathered the Levites together, and set them in their place. And all Judah brought the tithe of the grain and the wine and the oil to the treasuries. And I set over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah ; and with them was Hanan son of Zaccur son of Mattaniah ; for they were counted faithful ; and their business was to distribute unto their brethren.

In those days I saw in Judah men treading winepresses on the sabbath, and bringing in heaps of grain, and lading asses with them, as also with wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day. And I warned them in the day wherein they sold victuals. Moreover, there dwelt men of Tyre there, who brought in fish, and all manner of ware, and sold them on the sabbath unto the children of Judah, and in Jerusalem. Then I rebuked

the nobles of Judah, and said to them : What evil thing is this that ye do, profaning the sabbath day ? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city ? Yet ye would bring more wrath upon Israel by profaning the sabbath. And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath, I commanded that the doors should be shut ; and I commanded that they should not be opened till after the sabbath. Moreover, I set some of my servants over the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of wares lodged without Jerusalem once or twice. Then I warned them, and said to them : Why lodge ye before the wall ? If ye do so again, I will lay hands on you. From that time forth they came no more on the sabbath. And I commanded the Levites to purify themselves, and come and keep the gates, to sanctify the sabbath day.

Now when they read in the book of Moses in the hearing of the people, it was found written therein, that Ammonites and Moabites should not enter into the congregation of God forever ; because they met not the children of Israel with bread and water, but hired Balaam against them to curse them ; howbeit our God turned the curse into a blessing. And when they heard the law, they separated all the mixed multitude from Israel. But in these days also I saw Jews that had married women of Ashdod, of Ammon, and of Moab ; whose children could not speak in the Jew's language, but spake half in the speech of Ashdod, or according to the language of this or that people. And I rebuked them, and cursed them, and smote some of them, and plucked out their hair, and adjured them by God, saying : Give not your daughters

to their sons, nor take their daughters for your sons, or for yourselves. Was it not by this means that Solomon king of Israel sinned? For among many nations there was no king like him, who was beloved of his God, and whom God made king over all Israel. Nevertheless even him did strange women cause to sin. Shall we then hearken unto you to do all this great evil, to trespass against our God in marrying strange women?

And one of the sons of Joiada son of Eliashib, the high-priest, was son-in-law to Sanballat the Horonite; and I chased him from me. And I cleansed the priests and the Levites from all strangers, and appointed their offices, to each his work. Moreover I provided for the wood offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

CHAPTER XII

PSALMS, cxix.

THE PRAISE OF THE LAW.

(An acrostic containing all the letters of the Hebrew alphabet, each repeated eight times. Each verse contains one or more titles of the law.)

Aleph.

ALL hail to the blameless of way, who walk in Jehovah's law.

All hail to them that keep His testimonies, that seek Him with all their heart ;

Aye, who have not wrought evil, who have walked in His ways.

Above all to be kept hast Thou commanded Thy behests.

Ah, that my ways were set to keep Thy statutes !

Ashamed shall I never be, if I respect all Thy commandments.

As I learn Thy righteous customs, I praise Thee with upright heart.

Altogether forsake me not, who keep Thy statutes !

Beth.

By what shall a youth cleanse his path ? By heeding Thy word.

By my seeking Thee with all my heart, let me not stray from Thy commandments.

By my heart I hid Thy sayings, lest I should sin against Thee.

Blessed art Thou, Jehovah ! Teach me Thy statutes.

By my lips I recounted all the judgments of Thy mouth.

By way of Thy testimonies I found joy, as much as in all riches.

By Thy behests I make my meditation, and Thy paths I consider.

By Thy statutes I find delight ; Thy word I forget not.

Gimel.

Care for Thy servant, that I may live ; so will I keep Thy word.

Clear mine eyes, that I may behold wonders out of Thy law.

Conceal not Thy commandments from me, for a stranger on earth am I.

Crushed with longing is my soul for Thy judgments all the time.

Confounded hast Thou the proud ; cursed are they that stray from Thy commandments.

Cast off from me reproach and shame, for I have kept Thy testimonies.

Conspired have princes against me ; Thy servant museth on Thy statutes.

Counsellors unto me, my delight also, are Thy testimonies.

Daleth.

Down in the dust lieth my soul ; quicken me after Thy word.

Declaring my ways, Thou answeredst me ; teach me Thy statutes.

Direct me in the way of Thy behests, so will I muse on
Thy word.

Droppeth my soul tears from heaviness, raise me up after
Thy word.

Divert from me the way of falsehood, and graciously
grant me Thy law.

Deeds of faithfulness I have chosen, I set before me
Thy judgments.

Do not put me to shame, Jehovah, I have cleaved to
Thy testimonies.

Dost Thou enlarge my heart, so will I run in the way of
Thy commandments.

He.

Educate me in the way of Thy statutes, Jehovah, so will
I keep it to the last.

Enlighten me, so will I keep Thy law, and observe it
with all my heart.

Enable me to walk in the track of Thy commandments,
for therein do I delight.

Eager for Thy testimonies make my heart, and not for
gain.

Ever turn away mine eyes from sight of evil ; quicken
me in Thy way.

Establish unto Thy servant Thy saying, which leadeth
unto Thy fear.

Ever turn away my reproach that I dread, for Thy judgments
are good.

Exceedingly I long for Thy behests ; by Thy righteousness
quicken me.

Wau.

For let Thy love come unto me, Jehovah, Thy salvation
according to Thy saying.

For my reviler shall I answer, because I trust in Thy word.
For snatch not utterly the word of truth from my mouth,
because on Thy judgments have I hoped.
For constantly would I keep Thy law, for ever and aye.
For I would walk at large, because I sought Thy behests.
For I would speak of Thy testimonies before Kings,
and not be ashamed.
For in Thy commandments is my solace, which I love.
For unto Thy commandments lift I up my hands, and muse on Thy statutes.

Zain.

Give Thy servant fulfilment of Thy word, wherein Thou dost make me hope.
Grief was thus assuaged for me, that Thy saying quickened me.
Greatly have The proud reviled me, from Thy law I swerved not.
Giving thought to Thy judgments of yore, Jehovah, so was I comforted.
Glowing fever seized me because of the wicked, that forsake Thy law.
Goodly music to me were Thy statutes in the house of my pilgrimage.
Giving thought by night to Thy name, Jehovah, so kept I Thy law.
Gained have I this, that I kept Thy behests.

Heth.

Having for my portion Jehovah, I am purposed to observe Thy words.

Heartily I entreated Thee, pity me after Thy promise.
Heed have I given to my ways, and turned my feet to
Thy testimonies.
Haste I made, and delayed not, to observe Thy com-
mandments.
Have entangled me, cords of the wicked ; Thy law I forgot
not.
How do I rise at midnight to thank Thee for Thy right-
eous judgments.
Helper am I of all that fear Thee, and such as observe
Thy behests.
How hath Thy love filled the earth ; teach me Thy stat-
utes.

Teth.

Jehovah, according to Thy word, Thou hast dealt well
with Thy servant.
In right judgment and knowledge instruct me, for I have
believed Thy commandments.
I went astray before I was afflicted, but now I observe
Thy saying.
Indeed Thou art good, and doest good ; teach me Thy
statutes.
I keep Thy behests with all my heart, the proud have
forged a lie against me.
Impassive like fat is their heart ; I solace myself in Thy
law.
It is good for me that I was afflicted, that I might learn
Thy statutes.
I esteem the law of Thy mouth above thousands of gold
and silver.

Yodh.

Let me understand and learn Thy commandments, whose
hands did form and fashion me.
Let them that fear Thee see me and be glad, for on Thy
word have I hoped.
Learned have I, Jehovah, that Thy judgments are right ;
in faithfulness didst Thou afflict me.
Let Thy love be for my comfort, after Thy promise unto
Thy servant.
Let thy mercies come to me that I may live, for Thy law
is my solace.
Let the proud be shamed, for they have slandered me ;
I do muse on Thy behests.
Let them that fear Thee turn to me, even such as know
Thy testimonies.
Let my heart be blameless in Thy statutes, that I be not
ashamed

Kaph.

My soul pineth for Thy salvation, on Thy word have I
hoped.
Mine eyes pine for Thy promise, saying, When wilt
Thou comfort me ?
Made like a wine-skin shrivelled by smoke though I be,
Thy statutes I forget not.
My days,—how many are they ? When wilt Thou do
judgment on Thy servant's persecutors ?
Miscreants dug pits against me, who deal not after Thy
law.
Malignantly they persecute me, help me ; all Thy com-
mandments are faithfulness.

Me had they well-nigh consumed upon earth, but I for-
sook not Thy behests.
Make me to live according to Thy love ; so shall I ob-
serve the testimony of Thy mouth.

Lamedh.

No end, Jehovah, hath Thy word, established in the
heavens.
Numberless ages endureth Thy truth ; Thou didst
fashion the earth that it standeth.
Now also do Thy judgments stand ; for all things are
Thy servants.
Now, had not Thy law been my solace, I had perished in
mine affliction.
Never will I forget Thy behests, for thereby hast Thou
quickened me.
Now, for that I have sought Thy behests, Thine am I ;
save me.
Nefarious men have waited against me to destroy me ;
Thy testimonies I consider.
Nought so perfect but I have seen the end ; infinitely
broad is Thy command.

Mem.

O how I love Thy law ! every day it is my meditation.
Over mine enemies Thy commandments make me wise,
for they are ever with me.
Over all my teachers passeth my prudence, for Thy tes-
timonies are my meditation.
Over elders passeth my understanding, because I keep
Thy behests.

Out of every evil path refrain I my feet, in order to observe Thy word.

Out of Thy customs I swerve not, for Thou teachest me.
O how sweet are Thy sayings to my palate ! sweeter than honey to my mouth !

Out of Thy behests get I understanding, therefore all false paths do I hate.

Nun.

Proved hath Thy word a lamp to my feet, a light to my path.

Pledged have I, and will keep the same, to observe Thy righteous judgment.

Poignant is mine affliction, Jehovah, quicken me after Thy word.

Prithee, accept, Jehovah, the free-will offerings of my mouth, and teach me Thy judgments.

Perpetually is my life in my hand, yet forget I not Thy law.

Put have the wicked a snare to take me, but from Thy behests I erred not.

Perpetual heritage are Thy testimonies unto me, for they are the joy of my heart.

Performance of Thy statutes—thereto have I set my heart, for ever and aye.

Samekh.

Knaves I hate, but Thy law do I love.

Keep and shield art Thou of mine ; on Thy word I hope.

Keep far from me, ye evil doers, that I may observe the commandments of my God.

Quicken me, after Thy promise, through Thy support,
and make me not ashamed of my hope.
Quicken me that I may be saved, and respect Thy statutes
always.
Kindled is Thy scorn toward all that stray from Thy
statutes, for false is their pretence.
Quite hast Thou destroyed all the wicked of earth like
dross ; therefore I love Thy testimonies.
Qualms of dread have seized my flesh, and I am afraid
of Thy judgments.

Ain.

Right and justice have I wrought, leave me not to mine
oppressors.
Ransom Thy servant in goodness ; let not the proud oppress
me.
Repine mine eyes for Thy salvation, and for Thy righteous
promise.
Render unto Thy servant after Thy love, and teach me
Thy statutes.
Refresh me, who am Thy servant, with knowledge, that I
may know Thy testimonies.
Reached is the time of action for Jehovah ; they have
made void Thy law.
Rather than gold or fine gold do I verily love Thy law.
Regarding altogether Thy behests as right, every false
path I abhor.

Pe.

Since Thy testimonies are wonderful, therefore I keep
them.
Simple men Thy words make wise, the opening thereof
giveth light.

So longed I for Thy commandments, I opened wide my
mouth and panted.
Show me Thy face and pity me, after Thy wont to them
that love Thy name.
Stablish my steps by Thy saying, and let no evil rule over
me.
Set me free from the oppression of man, so will I keep
Thy behests.
Show Thy servant the light of Thy face, and teach me
Thy statutes.
Showers of waters mine eyes shed, for that men observe
not Thy law.

Zadhe.

Thou art righteous, Jehovah, and upright are Thy judgments.
Thou righteously didst command Thy testimonies, and
in faithfulness exceedingly.
Therefore hath my zeal consumed me, because my foes
forgot Thy words.
Tried in fire is Thy promise very greatly, and Thy servant
loveth it.
Though I am small and despised, Thy behests I forget
not.
Thy righteousness is right for ever, and Thy law is truth.
Trouble and distress befell me, Thy commandments are
my solace.
Thy testimonies are right for ever ; give me understanding,
that I may live.

Koph.

Unto Thee with all my heart I cry ; answer me, Jehovah,
so shall I keep Thy statutes.

Unto Thee I cry ; save me, so shall I observe Thy testimonies.
Untimely, before dawn, I cry for help ; on Thy word I hope.
Untimely, mine eyes forestall the night watches, to muse upon Thy promise.
Unto my voice hearken, according to Thy love ; Jehovah, quicken me after Thy judgments.
Unprincipled men draw nigh, who are far from Thy law ;
Up, be Thou nigh, Jehovah, all whose commandments are truth.
Until everlasting hast Thou established them ; that learned I of old from Thy testimonies.

Resh.

View mine affliction, and rescue me, for Thy law I forget not.
Vouchsafe to plead my cause, and redeem me ; quicken me after Thy promise.
Very far from the wicked is salvation, because they seek not Thy statutes.
Verily, Jehovah, Thy mercies are many ; quicken me after Thy judgments.
Very many my foes and persecutors ; from Thy testimonies I turned not away.
Vicious men I saw and loathed, because they observed not Thy sayings.
Visit me who have so loved Thy behests ; Jehovah, quicken me after Thy love.
Verity is the sum of Thy words, and everlasting all Thy righteous judgments.

Sin.

Without cause princes persecute me whose heart standeth
in awe of Thy word ;
With joy am I filled because of Thy promise, as one that
findeth great spoil.
Wanton lying I hate and abhor ; Thy law do I love ;
Withal seven times a day I praise Thee, because of Thy
righteous judgments.
Who loveth Thy law hath great prosperity, and for him
there is no stumbling.
With hope I await Thy salvation, Jehovah, for Thy com-
mandments have I wrought.
Well have I observed Thy testimonies, which I greatly love.
Well have I observed Thy behests and testimonies, for
all my ways are before Thee.

Tau.

Yea, let my shout reach Thee, Jehovah ; give me under-
standing after Thy word.
Yea, let my prayer come before Thee ; rescue me after
Thy promise.
Yet shall my lips gush forth with praise, because Thou
teachest me Thy statutes.
Yet shall my tongue sing of Thy sayings, for all Thy
commandments are righteous.
Zealous was I for Thy behests, therefore be Thy hand
my help.
Yearning sore for Thy salvation, Thy law, Jehovah, was
my solace.
Yea, let me live and praise Thee, whose judgments are
my help.
Yea, seek Thy servant, straying like a lost sheep, for
Thy commandments I forget not.

PART II.

HEBREW LEGISLATION.

CHAPTER I.

EXODUS, xx.

THE TEN WORDS.

First Table—Duty toward God—Second Table—Duty toward Neighbor.

I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondmen.

(First Table.)

- I.—Thou shalt have none other gods beside Me.
- II.—Thou shalt not make unto thee an image.
- III.—Thou shalt not take the name of Jehovah thy God in vain.
- IV.—Remember the day of rest, to keep it holy.
- V.—Honor thy father and thy mother.

(Second Table.)

- VI.—Thou shalt do no murder.
- VII.—Thou shalt not commit adultery.
- VIII.—Thou shalt not steal.
- IX.—Thou shalt not bear false witness against thy neighbor.
- X.—Thou shalt not covet.

CHAPTER II.

EXODUS, xx.-xxiii.

THE BOOK OF THE COVENANT.

(Portions of a general civil and religious code.)

Place of Worship—Hebrew Bondmen—Hebrew Bondwomen—Capital Offences—Injury to the Person—Distinction of Bond and Free—Jus Talionis—Not Applied to Slaves—Injury by Animals—Injury to Property—Injury to Cattle—By Cattle—Theft—Injury to Field—Trust and Loan—Trust of Money or Stuff—Trust of Cattle—Injury to Loaned or Hired—Woman as Property—Miscellaneous Provisions—Sorcery—False Gods—Strangers—Usury—Firstlings and Firstborn—Administration of Justice—Duties of Witness—Duties of Judge—Kindliness—Sabbath Year—Sabbath Day—Three Feasts—Sacrificial Rules.

One God.—Ye shall not make beside Me gods of silver, or gods of gold.

Place of Worship.—Altars of earth shalt thou make to Me, and sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen. In every place where I cause My name to be worshipped I will come to thee and bless thee. And if thou make Me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool thereon, thou hast polluted it. Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon.

Hebrew Bondmen.—If thou buy an Hebrew bondman, six years he shall serve; and in the seventh he shall go out free for nothing.

If he come in by himself, he goeth out by himself.

If he were married, then his wife goeth out with him.

If his master gave him a wife, and she bear him sons or daughters ; the wife and her children belong to her master, and he goeth out by himself.

But if the bondman say, I love my master, my wife, and my children ; I will not go out free ; then his master shall bring him unto the sanctuary judges, and bring him to the door, or the door post ; and his master shall bore his ear through with an awl ; and he shall be his bondman for ever.

Hebrew Bondwomen.—But if a man sell his daughter to be a bondwoman, she shall not go out as the bondmen do. If she please not her master, who designed her for a concubine for himself, then he may let her be redeemed ; to sell her unto a foreign people he hath no power, seeing he hath deceived her. And if he design her for his son, he shall deal with her after the manner of daughters. If he take him another concubine ; her food, her raiment, and her duty of marriage, shall he not diminish. And if he render not these three unto her, then shall she go out for nothing, without money.

Capital Offences.—Who smiteth a man that he dieth, shall be put to death.

And if he lay not in wait, but God delivered him into his hand ; then I appoint thee a place whither he shall flee. And if a man plan against his neighbor, to slay him with treachery ; from Mine altar shalt thou take him, that he die.

Who smiteth his father, or his mother, shall be put to death.

Who stealeth a man, and selleth him, or he is found in his hand ; he shall be put to death.

Who curseth his father, or his mother, shall be put to death.

Injury to the Person.—And if men strive, and one smite the other with a stone, or with his fist, and he die not, but take to his bed ; if he rise again, and walk abroad upon his staff, then shall he that smote him be quit ; only he shall pay for his loss of time, and his healing. And if a man smite his bondman or his bondwoman with a rod, that they die under his hand, he shall be punished. But if they linger a day or two, he shall not be punished ; for they are his money. And if men strive together, and hurt a woman with child, so that her fruit depart, but no further mischief follow, he that hurt her shall be fined, according as the woman's husband shall lay upon him ; and he shall pay it before the judges.

And if men strive, and any injury ensue, thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. But if a man smite the eye of his bondman, or the eye of his bondwoman, and destroy it, he shall let them go free for their eye's sake. And if he smite out his bondman's tooth, or his bondwoman's tooth, he shall let them go free for their tooth's sake.

And if a bull gore a man or a woman, that they die, the bull shall be stoned, and his flesh shall not be eaten ; but the owner of the bull shall be quit. But if the bull were wont to gore in time past, and it had been shown to his owner, and he would not keep him in, and he hath killed a man or a woman, both the bull shall be stoned, and his owner put to death. If a ransom be laid upon him, then he shall give for the redemption of his life whatso-

ever is laid upon him. In case a son be gored, or a daughter be gored, he shall be dealt with after this manner. If the bull gore a bondman or a bondwoman, his owner shall give unto their master thirty shekels of silver, and the bull shall be stoned.

Injury to Property.—And if a man open a pit, or if a man dig a pit and do not cover it, and an ox or an ass fall therein, the owner of the pit shall make it good ; he shall give money unto the owner of them, and the dead beast shall be his.

And if one man's ox hurt another's, that he die ; then they shall sell the live ox, and divide the price of it ; and the dead they shall divide likewise. Or in case it be known that the ox was wont to gore in time past, and his owner would not keep him in, he shall make restitution, ox for ox, and the dead beast shall be his.

If a man steal an ox, or a sheep, and kill it, or sell it, he shall restore five oxen for an ox, and four sheep for a sheep. (If the thief be caught breaking in, and be smitten that he die, there is no guilt for his blood ; if the sun be risen upon him, there is guilt for his blood.) He shall make restitution ; if he have nothing, he shall be sold for his theft. If the stolen ox, or ass, or sheep, be found in his possession alive ; he shall pay double.

If a man cause a field or garden to be injured ; if he let his beast loose, and it feed in another man's field, from his own field shall he make restitution according to the yield thereof ; but if it destroy the whole field, of the best of his own field, and of the best of his own garden, shall he make restitution. If fire break out, and catch in the hedge, so that the shocks of grain, or the standing grain, or the field, be consumed, he that wrought the injury shall make restitution.

Trust and Loan.—If a man give his neighbor money or stuff to keep, and it be stolen out of the man's house ; if the thief be found, he shall restore double. If the thief be not found, then the master of the house shall come unto the sanctuary judges, to examine whether he have not put forth his hand unto his neighbor's goods. In case of any breach of trust, concerning ox, or ass, or sheep, or raiment, or any thing that is lost, if it is claimed that it is a breach of trust, the cause of both parties shall come before the sanctuary judges ; he whom the judges shall condemn shall pay double to his neighbor.

If a man give his neighbor an ass, or an ox, or a sheep, or any beast, to keep, and it die, or be hurt, or driven away by armed force, no man seeing it ; the oath of Jehovah shall be between them both, that he hath not put his hand unto his neighbor's goods ; and the owner thereof shall accept the oath, and he shall not make restitution. But if it be stolen from him, he shall make restitution unto its owner. If it be torn by beasts, he shall bring it for witness ; he shall not make good that which was torn by beasts.

And if a man borrow of his neighbor, and the borrowed beast be hurt, or die, the owner thereof not being with it, he shall make restitution. If its owner were with it, he shall not make restitution. If it were hired, it is reckoned in its hire.

Woman as Property.—And if a man entice a virgin that is not betrothed, and dishonor her, he shall purchase her to be his wife. If her father refuse to give her unto him, he shall pay money, according to the price of virgins.

Miscellaneous Provisions.—A sorceress thou shalt not

let live. Who lieth with a beast shall be put to death. Who sacrificeth unto any god, save unto Jehovah only, shall be devoted to destruction.

A stranger shalt thou not wrong, neither oppress him. If thou lend money to any of my people among thee that is poor, thou shalt not play the usurer toward him. If thou take thy neighbor's garment to pledge, thou shalt restore it unto him by sun-down (for this is his only covering ; wherein shall he sleep ?).

A judge thou shalt not revile, nor curse a ruler of thy people.

Thou shalt not withhold the firstlings of thy threshing floor, and of thy vintage. The firstborn of thy sons shalt thou give unto Me. So shalt thou do with thine oxen, and with thy sheep ; seven days it shall be with its dam ; on the eighth day thou shalt give it Me.

Administration of Justice.—Thou shalt not bear a false report. Join not with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil. And thou shalt not bear witness in a cause turning aside after a multitude to pervert justice. And thou shalt not favor a poor man in his cause.

Thou shalt not pervert justice from thy poor in his suit. Keep far from false matters. And the innocent and righteous slay not ; for I do not give judgment for the wicked. And thou shalt take no gifts ; for gifts blind them that see, and pervert the cause of the righteous. And a stranger shalt thou not oppress.

Kindliness.—If thou meet thine enemy's ox or his ass astray, thou shalt bring it back to him. If thou see the ass of him that hateth thee fallen under his burden, thou shalt forbear to leave him.

Sabbath Law.—Six years thou shalt sow thy land, and

gather in its harvest ; but the seventh year thou shalt let it lie fallow, that the poor of thy people may eat ; and what they leave the wild beasts shall eat. So shalt thou deal with thy vineyard, and thy olive-yard.

Six days thou shalt do thy work, and on the seventh day thou shalt rest, that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, be refreshed.

Feasts.—Three times in the year thou shalt keep a pilgrim feast unto Me. The feast of unleavened bread shalt thou keep (seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib, for in it thou camest out from Egypt ; and they shall not appear before me empty) ; and the feast of harvest, the first fruits of thy labor that thou sowest in the field ; and the feast of ingathering, at the end of the year, when thou gatherest in thy labor out of the field. Three times in the year all thy males shall appear before the Lord Jehovah.

Sacrifice.—Thou shalt not offer the blood of My sacrifice with leavened bread. And the fat of My feast shall not remain all night until morning.

The first of the first-fruits of thy ground thou shalt bring to the house of Jehovah thy God.

Thou shalt not cook a kid in its mother's milk.

CHAPTER III.

EXODUS, xxxiv.

THE LITTLE BOOK OF THE COVENANT.

(Fragment of a code similar to the preceding.)

Images—Feast of Unleavened—Firstlings—Sabbath—Feast of Weeks—Feast of Tabernacles—Sacrificial Rules.

THOU shalt make thee no molten gods.

The feast of unleavened bread shalt thou keep. Seven days shalt thou eat unleavened bread, at the set time in the month Abib ; for in the month Abib thou camest out from Egypt.

All that openeth the womb is Mine, all thy cattle that is male, the firstlings of ox and sheep. And the firstling of an ass thou shalt redeem with a kid ; and if thou wilt not redeem it, then thou shalt break its neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before Me empty.

Six days thou shalt work ; but on the seventh day thou shalt rest ; in plowing time and in harvest thou shalt rest.

Thou shalt observe the Feast of Weeks, the firstfruits of wheat harvest ; and the feast of ingathering at the turning of the year. Three times in the year shall all thy males appear before the Lord Jehovah, God of Israel.

Thou shalt not offer the blood of My sacrifice with leavened bread.

The sacrifice of the Feast of the Passover shall not be left until morning.

The first of the firstfruits of the ground thou shalt bring unto the house of Jehovah thy God.

Thou shalt not cook a kid in its mother's milk.

CHAPTER IV.

LEVITICUS, xix.

LEVITICAL CODES—I.

DUTY TOWARD GOD AND NEIGHBOR.

(Two brief Codes of a general character founded on the Decalogue.)

(First Code.)

I.—My sabbaths shall ye keep, and My sanctuary shall ye reverence : I am Jehovah.

Turn not to sorcerers nor enquire of wizards, to be defiled by them : I am Jehovah your God.

Before the hoary head rise up, and honor the presence of the aged, and fear thy God : I am Jehovah.

II.—And if strangers dwell with you in your land, ye shall not do them wrong. The stranger that dwelleth with you shall be unto you as the homeborn among you, and thou shalt love him as thyself (for ye were strangers in the land of Egypt) : I am Jehovah your God.

Ye shall do no wrong in judgment, in meteyard, in weight, or in measure. Honest scales, honest weights, honest dry measure, honest liquid measure, shall ye have : I am Jehovah your God, who brought you out of the land of Egypt.

And ye shall observe all My statutes, and all My judgments, and do them : I am Jehovah.

(Second Code.)

I.—Holy shall ye be ; for I Jehovah your God am holy.

Ye shall reverence every man his mother, and his father, and keep My sabbaths : I am Jehovah your God.

Turn not unto idols, nor make to yourselves molten gods : I am Jehovah your God.

II.—When ye reap the harvest of your land,—thou shalt not wholly reap the corners of thy field ; nor gather the gleanings of thy harvest ; nor glean thy garden ; nor gather the fallen fruit of thy garden ; thou shalt leave them for the poor and for the stranger ; I am Jehovah your God.

Ye shall not steal ; nor cheat ; nor lie one to another ; nor swear falsely by My name, to profane the name of thy God : I am Jehovah.

Thou shalt not wrong nor rob thy neighbor ; thou shalt not keep the wages of an hireling until morning ; thou shalt not curse the deaf ; nor put a stumbling-block before the blind ; and thou shalt fear thy God : I am Jehovah.

Ye shall do no wrong in Judgment,—thou shalt not respect the person of the poor ; nor honor the person of the mighty ; in justice shalt thou judge thy neighbor ; thou shalt not play the talebearer among thy people ; neither shalt thou seek thy neighbor's blood : I am Jehovah.

Thou shalt not hate thy brother in thine heart ; thou shalt openly rebuke thy neighbor, that thou incur not guilt because of him ; thou shalt not take vengeance, nor bear grudge against the children of thy people ; and thou shalt love thy neighbor as thyself : I am Jehovah. Ye shall keep My statutes.

CHAPTER V.

LEVITICUS, xi., xvii., xix., xxvi. NUMBERS, xiii., xiv., xix.

LEVITICAL CODES—II.

RELATIONS TO GOD.

All Flesh-Eating Sacrifice—Animals Killed in the Chase—Pouring Out the Blood—Blood Forbidden—Blood is Life—Images Forbidden—Sabbaths and Sanctuary—Sanctity of the Body—Not to be Disfigured—Holy Unto God—Clean for Eating—Unclean Creeping Things—Touching the Dead—Leprosy of Man—Of Garments—Of Houses.

Sacrifice.—Whosoever of the house of Israel killeth an ox, or lamb, or goat, in the camp, or without the camp, and hath not brought it before the tent of meeting, to offer it an offering unto Jehovah before the tabernacle of Jehovah ; blood shall be imputed unto that man ; he hath shed blood ; and that man shall be cut off from among his people ; to the end that the children of Israel may bring their sacrifices, which they slay in the open field, unto Jehovah, unto the door of the tent of meeting, unto the priest, and sacrifice sacrifices of peace offerings unto Jehovah. And they shall no more sacrifice their sacrifices unto the satyrs, after whom they go astray.

And whosoever of the children of Israel, or of the strangers that dwell among them, taketh in hunting any beast or fowl that may be eaten ; he shall pour out its blood, and cover it with dust.

And whosoever of the house of Israel, or of the strangers that dwell among them, eateth any blood; I will cut him off from among his people. For the life of all flesh is its blood. I have given it to you upon the altar to make atonement for yourselves.

Images.—Ye shall make you no idols, neither shall ye set up a graven image, or a pillar (Mazzebah), neither shall ye place any figured stone in your land, to bow down thereto; for I am Jehovah your God.

My sabbaths shall ye keep, and my sanctuary shall ye reverence: I am Jehovah.

Bodily Sanctity.—Ye shall not round the corners of your heads, nor mar the corners of your beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am Jehovah.

Profane not thy daughter, to make her an harlot.

Clean and Unclean.—These are the creatures which ye may eat:

Of all the beasts that are on the earth, whatsoever, that cheweth the cud, parteth the hoof, and is cloven-footed, that ye may eat. But ye shall not eat the camel, and the coney, and the hare, because they chew the cud but part not the hoof; they are unclean unto you. And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, is unclean unto you. Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

These may ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, these may ye eat. And all that have not fins and scales are an abomination unto you; ye shall not eat of their flesh, and their carcasses ye shall have in abomination.

And these ye shall have in abomination among the fowls ; they shall not be eaten, they are an abomination : birds of prey, and eaters of carrion, and the stork, the heron and its kind, and the hoopoe, and the bat.

All winged creeping things that go upon four legs are an abomination unto you. But these may ye eat of all winged creeping things that go upon four legs : those which have legs above their feet, to leap therewith upon the earth ; these ye may eat.

And these are they which are unclean unto you among the creeping things that creep upon the earth : the weasel, and the mouse, and the lizard and its kind. Whosoever toucheth them, when they are dead, shall be unclean until the even. And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean.

He that toucheth the dead body of any man shall be unclean seven days. This is the law when a man dieth in an house : every one that cometh into the house, and every one that is in the house, shall be unclean seven days. And whosoever in the open field toucheth one that is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

Leprosy.—If a man have in the skin of his flesh the plague of leprosy, then he shall be brought unto one of the priests ; and the priest shall look on the plague in the skin of the flesh ; and if it be the plague of leprosy, the priest shall pronounce him unclean.

The leper in whom the plague is, his clothes shall be rent, and his head unkempt, and he shall cover his beard, and shall cry, Unclean, unclean. All the days wherein the plague is in him he shall be unclean ; he shall dwell alone ; without the city shall his dwelling be.

As to garments, if the plague of leprosy be in them,

they shall be shewed to the priest ; and if it be leprosy, the garments shall be burned in the fire.

If I put the plague of leprosy in a house, then he that owneth the house shall come and tell the priest ; and the priest shall command that they empty the house, that all that is in the house be not made unclean ; and afterward the priest shall go in to see the house. And if it be the plague of leprosy, then the priest shall command that they take out the stones in which the plague is, and cast them into an unclean place without the city ; and he shall cause the house to be scraped within round about, and they shall pour out the mortar that they scrape off without the city in an unclean place ; and they shall take other stones, and put them in the place of those stones, and other mortar, and plaster the house. And if the plague come again, and break out in the house, the house shall be broken down, its stones, and its timber, and all the mortar of the house, and carried forth out of the city into an unclean place.

Moreover, he that goeth into the house while it is shut up shall be unclean until the even. And he that lieth in the house shall wash his clothes ; and he that eateth in the house shall wash his clothes.

CHAPTER VI.

LEVITICUS, xxii., xxvii. NUMBERS, vi., xxx.

LEVITICAL CODES—III.

VOWS AND TITHES.

Character of Offerings—Age of Offerings—Performance of Vows—Validity of Women's Vows—Nazirite Vow—Vows of Persons—Vows of Sacrificial Beasts—Vows of Other Beasts—Vows of Firstlings Forbidden—Vows of Property—Vow of Utter Devotion—Tithes of Produce—Tithes of Beasts Unchangeable—Firstlings.

Offerings.—Whosoever of the house of Israel, or of the strangers in Israel, offereth his offering, whether any of their vows, or any of their freewill offerings, for a whole burnt offering ; it shall be a male without blemish, of the beeves, the sheep, or the goats. Whatsoever hath a blemish, ye shall not offer ; for it shall not be accepted for you.

If any man offer peace offerings to Jehovah in fulfilment of a vow, or as a freewill offering, of the herd or the flock, it shall be perfect, there shall be no blemish in it.

A bullock, or sheep, or goat, when it is born, shall be seven days under its dam ; and from the eighth day onward it shall be accepted for a fire offering to Jehovah. Whether cow or ewe, ye shall not kill it and its young both in one day.

Vows.—If a man vow a vow to Jehovah, or swear an oath to bind himself, he shall not profane his word ; he shall do according to all that is gone out of his mouth.

If a woman vow a vow unto Jehovah, and bind herself in her father's house in her youth, and her father hear her vow, and her oath wherewith she hath bound herself, and her father hold his peace at her, then all her vows shall stand, and every oath wherewith she hath bound herself shall stand. But if her father disallow her when he heareth thereof; none of her vows or of her oaths wherewith she hath bound herself shall stand; and Jehovah shall forgive her, because her father disallowed her. If she belong to a husband, and her husband hear her vows or her oath, and hold his peace at her when he heareth thereof; then her vows shall stand, and her oath wherewith she hath bound herself shall stand. But if her husband disallow her when he heareth thereof; then he maketh void her vow which is upon her, and the rash utterance of her lips, wherewith she hath bound herself; and Jehovah shall forgive her. But the vow of a widow, or of her that is divorced, shall stand against her.

If man or woman take the vow of a Nazirite, to separate himself unto Jehovah; he shall separate himself from wine and strong drink; he shall drink no vinegar made of wine, or vinegar made of strong drink, neither shall he drink any juice of grapes, nor eat grapes fresh or dried. All the time of his separation he shall eat nothing made of the grapevine, from the kernels to the husk. All the time of his Nazirite vow there shall no razor come upon his head; until the time be fulfilled, for which he separated himself unto Jehovah, he shall be holy, he shall let the locks of the hair of his head grow long. All the time of his separation unto Jehovah he shall not approach a dead body. He shall not make himself unclean for his father, or his mother, for his brother, or his sister, if they die; because his separation

unto God is upon him. All the time of his separation he is holy unto Jehovah.

If a man vow persons unto Jehovah, the persons shall be redeemed according to the fixed tariff. And if the man be too poor to pay, then he shall be set before the priest ; and the priest shall value him according to the ability to pay of him that vowed.

And if a beast be vowed, such as may be offered unto Jehovah, it shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good ; and if he change beast for beast, then both it and that for which it is changed shall be holy.

And if it be any unclean beast, which is not offered unto Jehovah, then he shall set the beast before the priest ; and the priest shall value it ; as thou the priest valuest it, so shall its value be. If the man will redeem it, he shall add the fifth part unto thy valuation.

But the firstling among beasts, which is consecrated to Jehovah, ox or sheep, no man shall sanctify it ; it is Jehovah's.

If a man sanctify his house unto Jehovah, the priest shall value it ; as the priest valueth it, so shall it stand. And if he that sanctified it would redeem his house, then he shall add the fifth part of the money of thy valuation thereto, and it shall be his.

If a man sanctify unto Jehovah part of the field of his possession, then thy valuation of it shall be according to the seed thereof.

No devoted thing that a man devoteth unto Jehovah of all that he hath, of man or beast, or the field of his possession, shall be sold or redeemed. Every devoted thing is most holy unto Jehovah. No devoted person shall be ransomed ; he shall be put to death.

Tithes.—All the tithe of the land, both the seed of the land, and the fruit of the tree, is Jehovah's ; it is holy unto Jehovah. And if a man would redeem aught of his tithe, he shall add unto it its fifth part.

And all the tithe of herd and flock, whatsoever passeth under the rod, the tenth one shall be holy unto Jehovah. A man shall not search whether it be good or bad ; neither shall he change it ; and if he change it, then both it and that for which it is changed shall be holy ; it shall not be redeemed.

Firstlings.—Sanctify unto me all first-born among the children of Israel, both of man and beast.

CHAPTER VII.

EXODUS, xii. LEVITICUS, xxiii., xxv. NUMBERS, x.

LEVITICAL CODES—IV.

FEASTS.

The Passover—Choice of Lamb—Killing the Lamb—Manner of Eating—Who May Eat—Holy Convocations—Passover—Unleavened Bread—Firstling Sheaf—Feast of Weeks—New Year, or Feast of Trumpets—Day of Atonement—Feast of Tabernacles—Service of Trumpets—Sabbath Year—Jubile—How Begun—Release of Property—Right of Redemption—Town and Country Property—Special Rights of Levites—Fields of Levites Inalienable—Slavery Laws—Release of Hebrew Slaves—Hebrew Slavery Discouraged—Alien Slavery Permitted—Hebrew Slaves and Foreign Masters.

Passover.—In the tenth day of the first month all the congregation of Israel shall take every householder a lamb ; and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one ; according to the number of persons ye shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year, of the sheep, or of the goats ; and ye shall keep it until the fourteenth day of the same month ; and the whole congregation of Israel shall kill it at twilight. And they shall take of the blood, and put it on the two sideposts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh the same night, roast with fire ; with unleavened bread and bitter herbs they shall eat it. And ye shall leave

none of it until morning ; and if any of it remain until morning, ye shall burn it with fire. In one house shall it be eaten, thou shalt carry none of the flesh out of the house ; neither shall ye break a bone thereof. And thus shall ye eat it : with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste ; it is Jehovah's Passover. No alien shall eat thereof ; but every man's slave, bought for money, whom thou hast circumcised, may eat thereof. A sojourner and an hireling shall not eat thereof. And if a stranger sojourn with thee, and will keep Passover to Jehovah, circumcise all his males, and then he may come and keep it, and be as one born in the land. But no uncircumcised person shall eat thereof.

Holy Convocations.—These are the holy convocations, which ye shall proclaim in their appointed season.

Six days shall work be done ; but on the seventh day is a solemn sabbath, an holy convocation ; ye shall do no work ; it is a rest unto Jehovah in all your dwellings.

In the first month, on the fourteenth day of the month, at twilight, is Jehovah's Passover. And on the fifteenth day of the same month is Jehovah's pilgrimage feast of unleavened bread ; seven days ye shall eat unleavened bread. In the first day ye shall have an holy convocation ; ye shall do no field work. And ye shall offer fire offerings unto Jehovah seven days. On the seventh day is an holy convocation ; ye shall do no field work.

When ye reap the harvest, then ye shall bring the firstling sheaf of your harvest unto the priest ; and he shall wave the sheaf before Jehovah, to be accepted for you. And ye shall eat neither bread, nor parched grain, nor fresh ears, until such time as ye have brought the ob-

lation of your God. On the morrow after the sabbath the priest shall wave it. And ye shall count from the morrow after the sabbath seven complete sabbaths, fifty days, unto the morrow after the seventh sabbath ; and ye shall offer a meal offering of new meal unto Jehovah, two wave loaves of fine flour, baken with leaven, for first fruits unto Jehovah. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams, as a burnt offering unto Jehovah. And ye shall offer one he-goat for a sin offering, and two he-lambs of the first year for peace offerings. And on that day there shall be an holy convocation unto you ; ye shall do no field work.

In the seventh month, on the first day of the month, shall be a solemn sabbath unto you, a service of blowing of trumpets, an holy convocation. Ye shall do no field work ; and ye shall offer fire offerings unto Jehovah.

On the tenth day of the seventh month is the Day of Atonement. There shall be an holy convocation, and ye shall afflict yourselves ; and ye shall offer fire offerings unto Jehovah. And ye shall do no manner of work in that day, for it is a day of atonement, to make atonement for you before Jehovah your God. It is a solemn sabbath ; from even of the ninth day unto even of the tenth day shall ye keep your sabbath.

On the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the pilgrimage feast of Jehovah seven days. On the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. All the home-born in Israel shall dwell in huts seven days. And ye shall take on the first day goodly fruits, branches of palm trees, and boughs of leafy trees, and willows of the brook ; and ye shall re-

joyce before Jehovah your God seven days. And ye shall keep it a pilgrimage feast unto Jehovah seven days in the year.

In the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with the trumpets at your sacrifices ; and they shall be to you for a memorial before your God : I am Jehovah your God.

Sabbath Year.—Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof ; but in the seventh year shall be a sabbath of rest for the land, a sabbath unto Jehovah. Thy field thou shalt not sow, and thy vineyard thou shalt not prune ; the self growth of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather ; a year of rest shall it be for the land. And the sabbath of the land shall serve you for food.

Jubile.—And thou shalt number seven sabbaths of years, seven times seven years ; then shalt thou send abroad the loud trumpet throughout all thy land on the tenth day of the seventh month, in the Day of Atonement. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all its inhabitants. It shall be a jubile unto you ; and ye shall return each to his possession, and each to his family.

If thy brother be waxen poor, and sell some of his possession, then his kinsman (redeemer) that is next to him may come, and redeem that which his brother hath sold. Or if he wax rich, he may redeem it. But if he be not able to redeem it, in the jubile it shall be released, and he shall return unto his possession.

If a man sell a dwelling-house in a walled city, he may redeem it within a year after its sale. And if it be not

redeemed within the space of a full year, then it shall be secured in perpetuity to him that bought it, and to his heirs ; it shall not be released in the jubile. But houses in villages which have no wall about them shall be reckoned to the fields of the country ; they may be redeemed, and they shall be released in the jubile.

But the houses of the cities of the Levites may the Levites redeem at any time ; and they shall be released in the jubile. And the field about their cities may not be sold ; for it is their perpetual possession.

Slavery Laws.—If thy brother become poor, and sell himself unto thee ; thou shalt not make him serve as a bondservant ; as an hired servant, and as a sojourner, he shall be with thee. He shall serve thee unto the year of jubile ; then shall he go out from thee, he and his children with him, and return unto his own family, and unto the possession of his fathers. Of the nations that are round about you shall ye buy bondmen and bondmaids. And of the children of the strangers that sojourn among you shall ye buy, and of their families that are with you, which they have begotten in your land ; and they shall be your possession ; and ye shall make them an inheritance for your children after you, to hold for a possession. Of them shall ye take you bondmen forever.

And if a stranger or sojourner with thee wax rich, and thy brother wax poor beside him, and sell himself unto the stranger or sojourner with thee ; he may be redeemed ; and if he be not redeemed, then he shall be released in the year of jubile, he, and his children with him. Like a servant hired for the year shall he be with his master ; he shall not treat him harshly in thy sight.

CHAPTER VIII.

LEVITICUS, xx., xxiv. NUMBERS, xxxv.

LEVITICAL CODES—V.

JUSTICE.

Death Penalty—Blasphemy—Cursing Parents—Molech Worship—Witchcraft—Murder—Restitution for Beasts—Eye for Eye—Stranger and Home-born—Cities of Refuge—The Redeemer of Blood—Wilful Murder—No Asylum—Accidental Killing—Trial Provided—Limits of Asylum—Two Witnesses for Murder—No Ransom Allowed—Blood for Blood.

Blasphemy.—He that blasphemeth the name of Jehovah shall be put to death ; all the congregation shall stone him, both strangers and home-born. Every one that curseth his father or his mother shall be put to death.

Whosoever of the children of Israel, or of the strangers that sojourn in Israel, giveth of his seed unto Molech ; he shall be put to death ; the people of the land shall stone him with stones.

A man or a woman that hath a familiar spirit, or that is a wizard, shall be put to death ; they shall stone them with stones ; their blood shall be upon them.

Fus Talionis.—He that smiteth a man mortally shall be put to death.

He that smiteth a beast mortally shall make it good ; life for life.

If a man do an injury to his neighbor ; as he hath

done, so it shall be done to him ; breach for breach, eye for eye, tooth for tooth. According to the injury which he doth to the man, so shall it be done to him.

Ye shall have one manner of law, both for the stranger and for the home-born ; for I am Jehovah your God.

Cities of Refuge.—Ye shall appoint you cities of refuge, whither the man-slayer that killeth any person without intent may flee, three cities beyond Jordan, and three cities in the land of Canaan. And the cities shall serve you for refuge from the redeemer of blood (next of kin), that the man-slayer die not, until he stand before the congregation for judgment.

If he smote him with an instrument of iron, so that he died, he is a murderer ; the murderer shall be put to death. And if he smote him with a stone in the hand, whereby a man may die, and he died, he is a murderer ; the murderer shall be put to death. Or if he smote him with a weapon of wood in the hand, whereby a man may die, and he died, he is a murderer ; the murderer shall be put to death. And if he thrust him in hatred, or hurled at him, lying in wait, so that he died ; or in enmity smote him with his hand, that he died ; he that smote him shall be put to death ; he is a murderer. The redeemer of blood shall put the murderer to death, when he meeteth him.

But if he thrust him suddenly without enmity, or hurled upon him any thing without lying in wait, or cast upon him a stone, whereby a man may die, so that he died, not being his enemy, neither seeking his harm ; the congregation shall judge between the smiter and the redeemer of blood, and deliver the man-slayer out of the hand of the redeemer of blood, and restore him to his city of refuge, whither he was fled ; and he shall dwell therein

until the death of the high-priest, who is anointed with the holy oil. But if the man-slayer go beyond the border of his city of refuge, whither he fleeth ; and the redeemer of blood find him without the border of his city of refuge, and the redeemer of blood slay the man-slayer, he shall not be guilty of bloodshed. But after the death of the high-priest the man-slayer may return into the land of his possession.

Whoso killeth any person, the murderer shall be slain at the mouth of witnesses ; and one witness shall not testify against a person that he die. Ye shall take no ransom for the life of a murderer, who is guilty of death ; but he shall surely be put to death. And ye shall take no ransom for him that is fled to his city of refuge, that he should return and dwell in the land, until the death of the priest. And ye shall not pollute the land wherein ye are ; for blood polluteth the land ; and no expiation can be made for the land for the blood that is shed therein, but by the blood of him that shed it.

CHAPTER IX.

NUMBERS, iv., viii., xvii., xxxv.

LEVITICAL CODES—VI.

PRIESTS AND LEVITES.

Descendants of Aaron only Legitimate Priests—Levites Temple Servants—No Stranger May Serve—Dues of Priests—No Inheritance in Israel—Separation of Levites—Levites instead of First-born—Levites are Nethinim—Tithes belong to Levites—Tithe of Tithes to Priests—Levites without Inheritance—Functions of Levites—Levitical Cities.

Aaronid Priesthood.—And of Aaron and his sons after him it was said : Thou and thy sons and thy father's house with thee shall bear the responsibility of the sanctuary ; thou and thy sons with thee shall bear the responsibility of your priesthood, for every thing of the altar, and for that which is within the veil. And thy brethren, the tribe of Levi, shall be joined unto thee, and minister unto thee ; but they may not come nigh unto the vessels of the sanctuary and unto the altar, that they die not. And the stranger that cometh nigh shall be put to death.

Dues of Priests.—This shall be thine of the most holy things, of the fire offerings : every oblation, whether meal offering, whether sin offering, whether guilt offering, which shall be rendered unto Me, shall be most holy for thee and for thy sons. As most holy things shalt thou eat them. Every male shall eat thereof. And this is thine : the heave offerings, all the wave offerings

of the children of Israel ; I have given them unto thee, and to thy sons and to thy daughters with thee ; every one that is clean in thy house shall eat thereof. All the best of the oil, and all the best of the vintage, and of the grain, the first fruits of them which they give unto Jehovah, to thee have I given them. The first ripe fruits of all that is in their land, which they bring unto Jehovah, shall be thine ; every one that is clean in thy house shall eat thereof. Every thing devoted in Israel shall be thine. Every firstling, which they offer unto Jehovah, both of man and beast, shall be thine ; but the first-born of man, and the firstling of unclean beasts, shalt thou redeem. Thou shalt have no inheritance nor portion among the children of Israel. I am thy portion and thine inheritance.

Levites.—Separate the Levites from among the children of Israel, that the Levites may be Mine. And the Levites shall do the service of the tabernacle. I have taken the Levites instead of all the first-born among the children of Israel. And I have given the Levites as Nethinim (given) to Aaron and his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle.

And unto the children of Levi I have given all the tithe in Israel for an inheritance ; the tithe of the children of Israel, which they offer as an heave offering unto Jehovah. But a tithe of the tithe shall the Levites give unto the priests, the sons of Aaron. The Levites shall have no inheritance among the children of Israel.

This is the function of the Levites : from twenty-five (*by another rite*, thirty) years old and upwards they shall go in to perform the labor of the tabernacle ; and from the age of fifty years they shall cease to perform that la-

bor, but shall minister with their brethren to keep the charge, and shall do no labor.

Levitical Cities.—Give unto the Levites cities to dwell in, and pasture lands about them for their cattle ; namely, the six cities of refuge, and beside them forty-two cities ; forty-eight cities in all.

CHAPTER X.

LEVITICUS, xii., xviii., xix. NUMBERS, xxvii., xxxvi.

LEVITICAL CODES—VII.

FAMILY LAWS.

Marriage Laws—Forbidden Degrees—Breaches of Chastity—Circumcision—Of Children—Of Trees—Law of Inheritance—Sons—Daughters—Brethren—Kinsfolk—Tribal Rights—Marriage of Female Heirs.

Marriage Laws.—None of you shall approach to any that is near of kin to him, to cohabit ; thy mother, thy step-mother, thy sister, the daughter of thy father, or the daughter of thy mother, born at home, or born abroad, thy son's daughter, thy daughter's daughter, thy father's wife's daughter, thy father's sister, thy mother's sister, thy father's brother's wife, thy daughter-in-law, thy brother's wife. Thou shalt not take a woman and her daughter, or her son's daughter, or her daughter's daughter. Thou shalt not take a woman and her sister during her life.

Thou shalt not lie with thy neighbor's wife.

Thou shalt not lie with a man.

Thou shalt not lie with any beast.

Whosoever lieth with a woman that is a bondmaid, her master's concubine, they shall be punished ; they shall not be put to death, because she was not free.

Circumcision.—If a woman bear a male child, in the eighth day the flesh of his foreskin shall be circumcised.

When ye plant any sort of trees for food, ye shall count the fruit thereof as their uncircumcision ; three years shall they be as uncircumcised unto you, the fruit shall not be eaten. But in the fourth year all the fruit thereof shall be holy unto Jehovah. And in the fifth year ye may eat of the fruit thereof.

Inheritance.—If a man die and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto him that is next to him of his family.

No inheritance shall remove from one tribe to another tribe ; but the tribes of the children of Israel shall cleave each to the inheritance of the tribe of his fathers. And every daughter that possesseth an inheritance in any tribe of the children of Israel, shall marry one of the family of the tribe of her father, that the children of Israel may possess each the inheritance of his fathers.

CHAPTER XI.

LEVITICUS, xix., xxiii., xxv. NUMBERS, xv.

LEVITICAL CODES—VIII.

MISCELLANEOUS LAWS.

Poor Hebrews—Relief Ordered—Usury Forbidden—Gleanings
Must be Left—Mixtures Forbidden—Tassels Ordered.

The Poor.—If thy brother wax poor, thou shalt relieve him ; as a guest and a sojourner shall he live with thee. Thou shalt not give him thy money upon usury, nor give him thy victuals for increase.

When ye reap the harvest of your land, ye shall not wholly reap the corners of your field, neither shalt thou gather the gleanings of thy harvest ; thou shalt leave them for the poor, and for the stranger : I am Jehovah your God.

Mixture.—Thou shalt not let thy cattle gender with a diverse kind. Thou shalt not sow thy field with two kinds of seed. Thou shalt not wear a garment of two kinds of stuff mingled together.

Tassels.—Bid the children of Israel that they make tassels on the corners of their garments, and that they put upon each tassel a cord of blue ; that ye may look upon it, and remember all the commandments of Jehovah, and do them, and be holy unto your God.

CHAPTER XII.

DEUTERONOMY, xii.-xiv., xvi., xxiii., xxiv.

THE DEUTERONOMIC CODE—I.

RELATIONS TO GOD.

One Central Sanctuary—All Flesh-eating not Sacrifice—The Distinction—Pouring out the Blood—Blood Forbidden—Tithes, Firstlings, and Vows—To be Offered at Jerusalem—Duty toward Levites—Sacred Trees and Pillars Forbidden—Preaching other Gods—Secret Proselyting—Punished with Death—Worship of other Gods—Punished with Stoning—Witnesses Required—Sanctity of the Body—Not to be Disfigured—A Peculiar People—Lascivious Rites Forbidden—Clean for Eating—Distinction of Hebrew and Alien—Leprosy.

Central Sanctuary—Ye shall destroy all the places wherein the nations which ye dispossess worshipped their gods, and break down their altars, and shatter their pillars (Mazzeboth); and their Asherim shall ye burn with fire; and the images of their gods shall ye hew down, and destroy their name out of that place. Ye shall not so worship Jehovah your God. But at the place which Jehovah your God chooseth out of all your tribes to put His name there, at His habitation shall ye enquire; and there ye shall eat sacrifice before Jehovah your God.

But thou mayest kill and eat flesh within all thy gates, as much as thou desirest. Both unclean and clean may

eat thereof, as is done with the gazelle, and the hart. But the blood ye shall not eat ; thou shalt pour it out upon the ground like water.

Thou must not eat within thy gates the tithe of thy grain, or thy wine, or thine oil, or the firstlings of thy herd or thy flock, nor any vowed thing which thou vowest, nor thy free-will offerings, nor the heave-offering of thine hand ; but before Jehovah thy God shalt thou eat them, in the place which Jehovah thy God chooseth, thou, and thy son, and thy daughter, and thy bondman, and thy bondwoman, and the Levite that is within thy gates. Take heed that thou forsake not the Levite as long thou livest upon thy land.

Images.—Thou shalt not plant thee an Asherah (any kind of tree) beside the altar of Jehovah thy God, which thou makest thee. Neither shalt thou set thee up a pillar (Mazzebah) ; which Jehovah thy God hateth.

False Worship.—If there arise in the midst of thee a prophet, or a dreamer of dreams, and give thee a sign or a wonder (though the sign or the wonder which he told thee come to pass), saying, Let us go after other gods, which thou knowest not, and let us worship them ; that prophet, or that dreamer of dreams, shall be put to death ; because he hath spoken apostasy from Jehovah your God.

If thine own brother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, who is as thyself, entice thee secretly, saying, Let us go and worship other gods, which thou hast not known, thou, nor thy fathers ; thou shalt not consent unto him, nor hearken unto him ; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him. Thou shalt surely kill him ; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And

thou shalt stone him with stones that he die ; because he hath sought to draw thee away from Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

If there be found among thee, within any of thy cities, which Jehovah thy God giveth thee, man or woman, that doeth evil in the sight of Jehovah thy God, to transgress His covenant, going and serving other gods, and worshipping them, sun, or moon, or all the host of heaven, which I have not commanded ; and it be told thee, and thou hearest it, and enquirest diligently, and, behold, it is certain that such abomination is wrought in Israel ; then shalt thou bring forth that man or that woman, that have done this evil, unto thy gates, and stone them with stones, that they die.

At the mouth of two witnesses, or three witnesses, shall the criminal be put to death ; he shall not be put to death at the mouth of one witness. The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people.

Bodily Sanctity.—Ye are children of Jehovah your God. Ye shall not cut yourselves, nor shave the forepart of your heads for the dead. For thou art an holy people unto Jehovah thy God, and Jehovah hath chosen thee to be a peculiar people unto Himself, out of all peoples that are upon the face of the earth.

There shall be no consecrated prostitute among the daughters or the sons of Israel. Thou shalt not bring the hire of prostitution into the house of Jehovah thy God for any vow. For both these things are an abomination unto Jehovah thy God.

Clean and Unclean.—Thou shalt not eat any abominable thing.

These are the beasts which ye may eat : every beast with parted hoof, or hoof cloven in two, that cheweth the cud, that ye may eat. But the camel, and the hare, and the coney, because they chew the cud but part not the hoof, are unclean unto you ; and the swine, because he parteth the hoof but cheweth not the cud, is unclean unto you ; of their flesh ye shall not eat, and their carcasses ye shall not touch.

Of all that are in the waters, whatsoever hath fins and scales ye may eat ; and whatsoever hath not fins and scales ye shall not eat ; it is unclean unto you.

Of all clean birds ye may eat. But these are they of which ye shall not eat : birds of prey, and eaters of carrion, and the stork, and the heron and its kind, and the hoopoe, and the bat. And all-winged creeping things are unclean unto you ; ye shall not eat of them.

Ye shall not eat any thing that dieth of itself. To the stranger that is within thy gates thou mayest give it, that he may eat it ; or thou mayest sell it unto a foreigner. But thou art an holy people unto Jehovah thy God.

Thou shalt not cook a kid in its mother's milk.

Leprosy.—Take heed in the plague of leprosy, to observe diligently, and do according to all that the Levitical priests shall teach you. As I commanded them so ye shall observe to do.

CHAPTER XIII.

DEUTERONOMY, xiv., xv., xvii., xxiii., xxvi.

THE DEUTERONOMIC CODE—II.

VOWS AND TITHES.

Blemished Offerings Forbidden—Binding Nature of Vows—Vows not Obligatory—Tithes to be Eaten in Jerusalem—May be Changed for Money—Triennial Tithe—To be Eaten at Home—Charity to Poor and Levites—Formula of Dedication—First-fruits—To be Offered at Jerusalem—Formula of Consecration—Firstlings—To be Eaten as Peace Offerings—Blemished Firstlings—To be Eaten at Home.

Offerings.—Thou shalt not sacrifice unto Jehovah thy God ox, or sheep, wherein is any blemish ; for that is an abomination unto Jehovah thy God.

Vows.—When thou vowest a vow to Jehovah thy God, thou shalt not delay to pay it ; for Jehovah thy God will surely require it of thee, and evil shall befall thee. That which is gone out of thy lips thou shalt observe and do ; according as thou hast vowed unto Jehovah thy God of thine own free will. But if thou shalt forbear to vow, it shall be no sin in thee.

Tithes.—Thou shalt tithe all the increase of thy seed, which the field produceth year by year. And thou shalt eat in sacrifice before Jehovah thy God, in the place where He chooseth to cause His name to dwell, the tithe of thy grain, thy wine, and thine oil, and the firstlings of thy herd and of thy flock. And if thou canst not carry

it, because the place is too far from thee, then shalt thou turn it into money, and bind up the money in thine hand, and go unto the place which Jehovah thy God chooseth ; and thou shalt bestow the money for whatsoever thou desirest, for oxen, or sheep, or wine, or strong drink, or whatsoever thou listest ; and thou shalt eat sacrifice there before Jehovah thy God, and rejoice, thou and thine household. And the Levite that is within thy gates, thou shalt not forsake ; for he hath no portion nor inheritance among thee.

Every third year (tithing year), thou shalt bring forth all the tithe of thine increase in that year, and give it to the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled. And thou shalt say before Jehovah thy God, I have put away the hallowed things out of mine house, and also have given them to the Levite, to the stranger, to the fatherless, and to the widow, according to all Thy commandment which Thou hast commanded me. I have not transgressed any of Thy commandments, nor forgotten them. I have not eaten thereof in my mourning, nor put them away when unclean, nor given thereof to the dead. I have heard the voice of Jehovah my God ; I have done according to all that Thou hast commanded me. Look down from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou swarest unto our fathers, a land flowing with milk and honey.

Firstlings.—Thou shalt take the first of all the fruit of the ground, which thou gettest from thy land that Jehovah thy God giveth thee, and put it in a basket, and go to the place where Jehovah thy God chooseth to cause His name to dwell. And thou shalt come unto him who is priest in those days, and say to him, I declare this day

to Jehovah thy God, that I am come unto the land which Jehovah sware to our fathers to give us. And the priest shall take the basket from thine hand, and set it before the altar of Jehovah thy God. And thou shalt answer and say before Jehovah thy God, A wandering Aramaean was my father, who went down to Egypt, and dwelt there, few in number ; and there he became a nation, great, mighty, and populous. And the Egyptians wronged us, and oppressed us, and laid upon us hard bondage. And we cried unto Jehovah, God of our fathers, and Jehovah heard our voice, and beheld our affliction, and our toil, and our oppression. And Jehovah brought us out of Egypt with a mighty hand, and an outstretched arm, and with great terror, and with signs and wonders. And He brought us into this place, and gave us this land, a land flowing with milk and honey. And now, behold, I have brought the first of the fruit of the ground, which Thou, Jehovah, hast given me.

So thou shalt set it before Jehovah thy God, and worship before Jehovah thy God. Then thou shalt make merry, thou, and the Levite, and the strangers that are among thee, for all the good which Jehovah thy God hath given to thee, and to thine house.

Every male firstling that is born of thy herd and of thy flock thou shalt sanctify unto Jehovah thy God ; thou shalt do no work with the firstling of thine ox, nor shear the firstling of thy flock. Thou shalt eat them before Jehovah thy God yearly in the place which Jehovah chooseth, thou and thy household. But if it have any blemish, thou shalt not sacrifice it unto Jehovah thy God. Thou shalt eat it within thy gates, unclean and clean alike, as if it were a gazelle, or an hart. Only the blood thereof thou shalt not eat ; thou shalt pour it out upon the ground like water.

CHAPTER XIV.

DEUTERONOMY, xv., xvi.

THE DEUTERONOMIC CODE—III.

FEASTS.

Three Pilgrim Feasts—The Passover—A Memorial Feast—Eaten at Jerusalem—One Day—Unleavened Bread—Seven Days—Feast of Weeks—Celebrated at Jerusalem—One Day—Feast of Tabernacles—Seven Days at Jerusalem—Free-will Offerings at Feasts—Sabbath Year—Exemption from Debt—Aliens not Exempted—Release of Hebrew Slaves—Voluntary Perpetual Slavery of Hebrews.

Pilgrim Feasts.—Observe the month of Abib and keep Passover unto Jehovah thy God; for in the month of Abib Jehovah thy God brought thee forth out of Egypt by night. And thou shalt sacrifice Passover unto Jehovah thy God, sheep and oxen, in the place which Jehovah chooseth to cause His name to dwell there. Thou shalt eat no leaven therewith; and none of the flesh, which thou sacrificest the first day at even, shall remain all night until the morning. Thou mayest not sacrifice the Passover at any place soever; but at the place which Jehovah thy God chooseth to cause His name to dwell in, there thou shalt sacrifice the Passover at even, at sundown, at the time of thy going out of Egypt. And thou shalt cook it and eat it in the place which Jehovah thy God chooseth; and in the morning thou shalt turn, and go unto thine house. Six days

thou shalt eat unleavened bread ; and on the seventh day shall be a solemn assembly to Jehovah thy God ; thou shalt do no work therein.

Seven weeks shalt thou number from the time thou beginnest to put the sickle to the standing grain ; then thou shalt keep a Feast of Weeks unto Jehovah thy God with such free-will offering as thou shalt give, according as Jehovah thy God blesseth thee ; and thou shalt make merry before Jehovah thy God, thou, and thy son, and thy daughter, and thy bondman, and thy bondwoman, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which Jehovah thy God chooseth to cause His name to dwell there.

The Feast of Tabernacles thou shalt keep seven days, when thou gatherest in from thy threshing-floor and from thy wine-press. And thou shalt make merry in thy feast, thou, and thy son, and thy daughter, and thy bondman, and thy bondwoman, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep feast to Jehovah thy God in the place which Jehovah chooseth ; because Jehovah thy God blesseth thee in all thine increase, and in all the work of thine hands.

Three times in the year shall all thy males appear before Jehovah thy God in the place which He chooseth ; in the feast of unleavened bread, and in the Feast of Weeks, and in the Feast of Tabernacles, and they shall not appear before Jehovah empty ; each shall give as he is able, according to the blessing of Jehovah thy God, which He hath given thee.

Sabbath Year.—Every seven years thou shalt make a release. And this is the manner of the release : every

creditor shall release that which his neighbor oweth ; he shall not exact it of his neighbor and his brother ; because Jehovah's release hath been proclaimed. Of a foreigner thou mayest exact it ; but whatsoever of thine is with thy brother thou shalt release.

If thy brother, an Hebrew man, or an Hebrew woman, sell himself to thee, he shall serve thee six years, and in the seventh year thou shalt let him go free from thee. And when thou lettest him go free from thee, thou shalt not let him go empty ; thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy wine-press ; as Jehovah thy God hath blessed thee thou shalt give unto him. But if he say unto thee, I will not go away from thee ; because he loveth thee and thine house ; then thou shalt take an awl, and thrust it through his ear into the door, and he shall be thy bondman for ever. And also unto thy bondwoman thou shalt do likewise.

CHAPTER XV.

DEUTERONOMY xv., xvii., xix., xxi., xxiv., xxv

THE DEUTERONOMIC CODE.—IV.

JUSTICE.

Local Courts—Gifts Forbidden—Court of Appeal at Jerusalem Temple—Its Decisions Final—Witnesses—One Witness Insufficient—False Witness—Jus Talionis for Witnesses—Punishment by Beating—Forty Stripes—Cities of Refuge—Accidental Killing—Wilful Murder—Redeemer of Blood—Death at Unknown Hands—The Nearest City—Duty of Priests—Oath of Elders—Killing the Heifer—Crucifixion or Impalement—Individual Responsibility—Wresting Judgment—Widow's Raiment.

Judges.—Judges and officers shalt thou appoint in all thy cities, according to thy tribes ; and they shall judge the people with righteous judgment. Thou shalt not wrest judgment ; thou shalt not respect persons ; and thou shalt not take a gift ; for a gift blindeth the eyes of the wise, and perverteth the cause of the righteous.

Court of Appeal.—If there arise a matter too hard for thee to judge, whether of life, whether of property, whether of injury, matters of suit in thy city ; then shalt thou arise, and get thee up unto the place which Jehovah thy God chooseth ; and thou shalt come unto the Levitical priests, and unto him that is judge at that time ; and thou shalt enquire ; and they shall declare unto thee the decision ; and thou shalt do according to that which they declare unto thee from that place which Jehovah

chooseth ; according to the law which they teach thee, and to the judgment which they tell thee, thou shalt do. And the man that doeth presumptuously, in not hearkening unto the priest that standeth to minister there before Jehovah thy God, or unto the judge, that man shall die.

Witnesses.—One witness shall not be accepted against a man for any iniquity, or for any crime ; at the mouth of two witnesses, or at the mouth of three witnesses, shall a thing be established. If a false witness rise up against any man to testify against him of wrong-doing ; then the two men, between whom the controversy is, shall stand before Jehovah, before the priests and the judges that shall be in those days ; and the judges shall make diligent inquisition ; and, behold, if the witness be a false witness, and hath testified falsely against his brother ; then shall ye do to him as he had thought to do unto his brother. And thine eye shall not pity ; life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Beating.—If there be a suit between men, and they come to judgment, and the wicked man be worthy to be beaten, the judge shall cause him to lie down, and to be beaten before his face a fixed number, according to his misdeed. Forty stripes he may give him, and no more ; lest, if he should exceed, and beat him above these with many stripes, then thy brother should become vile unto thee.

Cities of Refuge.—Thou shalt divide thy land into three parts, and three cities shalt thou set apart within thy land for the manslayer, that he may flee thither and live. Whoso killeth his neighbor without intention, not having hated him in time past (as when one goeth into the forest with his neighbor to hew wood, and his hand fetcheth a

stroke with the axe to cut down the tree, and the head slippeth from the helve, and hitteth his neighbor, and he die), shall flee unto one of these cities and live ; lest the redeemer of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally.

And if Jehovah thy God enlarge thy border, as He swore unto thy fathers, and give thee all the land which He promised to give unto thy fathers ; then shalt thou add three cities more for thee, besides these three.

But if a man hate his neighbor, and lie in wait for him, and rise up against him, and smite him mortally that he die, and he flee into one of these cities ; then the elders of his city shall send and fetch him thence, and deliver him into the hand of the redeemer of blood, that he may die.

Death at Unknown Hands.—If one be found slain, lying in the field, and it be not known who hath smitten him ; then thy elders and thy judges shall go forth, and measure unto the cities which are round about him that is slain. And the elders of that city which is nearest unto the slain shall take an heifer, with which no work hath been done, and which hath not drawn in the yoke ; and the elders of that city shall bring down the heifer unto a valley with running water, which is neither plowed nor sown, and shall break the heifer's neck there in the valley. And the priests the sons of Levi shall be present ; and all the elders of the city nearest to the slain shall wash their hands over the heifer whose neck was broken in the valley ; and they shall answer and say : Our hands shed not this blood, and our eyes saw it not. Forgive Thy people whom Thou hast redeemed, Jehovah, and put not innocent blood on Thy land. So shall the blood be forgiven them.

Crucifixion.—If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree ; his body shall not remain all night upon the tree, but thou shalt bury him the same day (for he that is hanged is accursed of God) ; that thou defile not thy land which Jehovah thy God giveth thee for an inheritance.

Fathers and Sons.—Fathers shall not be put to death for sons, nor sons for fathers ; each shall be put to death for his own sin.

The Needy.—Thou shalt not wrest the judgment of the stranger, and fatherless ; nor take the widow's raiment to pledge.

CHAPTER XVI

DEUTERONOMY, xvii., xviii., xx., xxi.

THE DEUTERONOMIC CODE—V.

KINGS, PRIESTS, AND PROPHETS.

Kings—Must be Natives—Luxury Forbidden—A Copy of the Law
—**Priests**—The Whole Tribe of Levi are Priests—Dues of the
Priests—Rights of Alien Levites in Jerusalem Temple—**Prophets**
—Witchcraft Forbidden—God's Will Revealed by Prophets—Test
of True Prophets—Law of War—Duty of the Priest—A Surrendered City—A Captured City—Destruction of Food-Trees Forbidden—Captive Women Taken as Wives—Wives Not Slaves.

Kings.—One of thy brethren shalt thou make king over thee ; thou mayest not put a foreigner over thee, who is not thy brother. He shall not multiply horses to himself, nor cause the people to return to Egypt, that he may multiply horses. Neither shall he multiply wives, that his heart be not perverted. Neither shall he multiply silver and gold exceedingly. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write in a book a copy of this law, out of that of the Levitical priests ; and it shall be with him, and he shall read therein all the days of his life ; that he may learn to fear Jehovah his God, to keep all the words of this law and these statutes, to do them ; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left ; that he may prolong his days in his kingdom, he and his children, in the midst of Israel.

Priests.—The Levitical priests, the whole tribe of Levi, have no portion nor inheritance with Israel ; they eat the fire offerings of Jehovah, His inheritance. And this is the due of the priests from the people, from them that offer sacrifice, whether ox or sheep : they shall give the priest the shoulder, and the two cheeks, and the maw. The first-fruits of thy grain, thy wine, and thine oil, and the first of the fleece of thy sheep, shalt thou give him. For Jehovah thy God hath chosen him out of all thy tribes, to stand and minister in the name of Jehovah, him and his sons forever. And if a Levite come from any of thy cities out of all Israel, where he hath dwelt, and come with ardent desire unto the place which Jehovah chooseth ; then he shall minister in the name of Jehovah his God, like all his brethren the Levites, who stand there before Jehovah. Like portions shall they partake, beside the proceeds of the patrimony of each.

Prophets.—There shall not be found among thee any that maketh his son or his daughter pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. Thou shalt be wholly given unto Jehovah thy God. Jehovah thy God will raise up for thee prophets from the midst of thee, of thy brethren ; unto them ye shall hearken. And if thou say in thine heart, How shall we know the thing which Jehovah hath not spoken ? When a prophet speaketh in the name of Jehovah, if the thing do not follow, nor come to pass, it is the thing which Jehovah hath not spoken ; the prophet hath spoken it presumptuously, thou shalt not be afraid of him. And the prophet who presumeth to speak aught in My name, which I have not commanded him to speak, or that

speaketh in the name of other gods, that prophet shall die.

Law of War.—When ye draw nigh unto the battle, the priest shall approach and speak unto the people, and say unto them, Hear, O Israel, ye draw nigh this day unto battle against your enemies ; let not your heart faint ; fear not, nor tremble, neither be affrighted at them ; for Jehovah your God goeth with you, to fight for you against your enemies, to save you.

When thou drawest nigh unto a city to fight against it, offer it peace. And if it make thee answer of peace, and open unto thee, then all the people that is found therein shall become tributary unto thee, and serve thee. But if it will make no peace with thee, but will make war against thee, then thou shalt besiege it, and Jehovah thy God will deliver it into thine hand, and thou shalt smite all its males with the edge of the sword ; but the women, and the children, and the cattle, and all that is in the city, all its spoil, shalt thou plunder ; and thou shalt eat the spoil of thine enemies, which Jehovah thy God hath given thee.

When thou besiegest a city and fightest against it a long time, to take it, thou shalt not destroy its trees, those whereof thou mayest eat, by wielding the axe against them, nor shalt thou cut them down. Only the trees which thou knowest are not food-trees, thou shalt destroy and cut down, and build thereof bulwarks against the city that maketh war with thee, until it fall.

If thou seest among the captives a beautiful woman, and hast a desire for her, and wouldest take her to thee to wife ; thou shalt bring her to thine house ; and she shall shave her head, and pare her nails, and put off from her the raiment of her captivity, and dwell in thine

house, and bewail her father and her mother a full month. Afterward thou shalt marry her, and she shall be thy wife. And if thou find no delight in her, then thou shalt let her go free. Thou shalt not sell her for money, thou shalt not deal with her as a chattel, because thou hast humbled her.

CHAPTER XVII.

DEUTERONOMY, xxi., xxii., xxiv., xxv.

THE DEUTERONOMIC CODE—VI.

FAMILY LAWS.

Two Wives—Rights of Firstborn—Double Portion—Levirate Marriage—Perpetuating a Brother—Contumely of Refusal—Breaches of Chastity—Marriage with Father's Wife Forbidden—Divorce—Absolute Power of the Man—Remarriage Forbidden—Marriage as Absolving from Military Service—Rebellious Children—Punished with Death.

Rights of Firstborn.—If a man have two wives, the one beloved, and the other hated, and they both have borne him children, and the firstborn son be hers that was hated ; in the day that he causeth his sons to inherit that which he hath, he may not make the son of the beloved the firstborn in place of the son of the hated. But he shall acknowledge the firstborn, the son of the hated, and give him a double portion of all that he hath. The right of the firstborn is his.

Levirate Marriage.—If brethren dwell together, and one of them die, having no son, the wife of the dead shall not marry outside, with a stranger ; her husband's brother shall take her to wife, and perform the duty of an husband's brother unto her. And the firstborn whom she beareth shall stand in the name of his brother that is dead, that his name be not blotted out of Israel. And if the man will not take his brother's wife, then his

brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of an husband's brother unto me. Then the elders of his city shall call him, and speak to him. And if he persist, and say, I will not take her ; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and answer and say, So shall it be done unto the man that doth not build up his brother's house. And his name shall be called in Israel, The house of the shoe-loosed.

Infidelity.—If a man take a wife, and afterwards hate her, and lay shameful things to her charge, and bring an evil name upon her, and say, I took this woman, and found her not a virgin ; and it be tried, and it be false ; then the elders of that city shall take the man and scourge him ; and they shall amerce him in an hundred shekels of silver, and give them to the father of the damsel, because he hath brought an evil name upon a virgin of Israel ; and she shall be his wife, whom he may not put away all his life. But if this thing be true, then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die.

If a man be found lying with a woman married to an husband, they shall both of them die.

If a maiden be betrothed to an husband, and a man find her in the city, and force her ; ye shall bring them both to the gate of that city, and shall stone them with stones that they die. But if the man find the damsel that is betrothed in the field, and force her, then the man only shall die ; but unto the damsel thou shalt do nothing ; there is in the damsel no sin worthy of death.

For this is as when a man riseth against his neighbor, and slayeth him.

If a man find a virgin that is not betrothed, and force her, then the man shall give the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her ; he may not put her away all his life.

A man shall not take his father's wife.

Divorce.—If a man marry a wife, and she do not find favor in his eyes, and he write her a bill of divorcement, and give it into her hand, and send her out of his house, and she depart out of his house, and go and become another man's wife ; if the latter husband divorce her, or if the latter husband die, her former husband may not take her again to be his wife.

Privilege.—When a man taketh a new wife, he shall not go out with the army, nor be charged with any business. He shall be free at home one year, and shall cheer his wife that he hath taken.

Rebellious Children.—If a man have a stubborn and rebellious son, that will not obey his father's voice, or his mother's voice, and though they chasten him, will not obey them ; his father and his mother shall lay hold on him, and bring him unto the elders of his city, unto the gate ; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice ; he is a riotous liver, and a drunkard. And all the men of his city shall stone him with stones, that he die.

CHAPTER XVIII.

DEUTERONOMY, xix., xxii.-xxv.

THE DEUTERONOMIC CODE—VII.

MISCELLANEOUS LAWS.

Man-stealing—Escaped Slaves—Landmarks—Weights and Measures—Loans—Usury to Hebrews Forbidden—Pledges—Wages—Rights in Neighbor's Vineyard—Grain Field—Gleaning—Muzzling the Ox—Mixtures Forbidden—Tassels Ordained—Membership in Jewish Church—Eunuchs Excluded—Ammonites and Moabites Excluded—Edomites and Egyptians Admitted in Third Generation.

Slavery.—If a man be found stealing any of his brethren of the children of Israel, and enslaving him, or selling him, that thief shall die.

Thou shalt not deliver unto his master a slave who is escaped from his master unto thee. He shall dwell among thee, in any of thy cities where it liketh him best. Thou shalt not oppress him.

Honesty.—Thou shalt not remove thy neighbor's landmark, which they of old time have set.

Thou shalt not have in thy bag double weights, a great and a small. Thou shalt not have in thine house double measures, a great and a small. Honest weight and true shalt thou have ; honest measure and true shalt thou have ; that thy days may be long in the land which Jehovah thy God giveth thee.

Loans.—Thou shalt not lend upon usury to thy brother ; usury of money, usury of victuals, usury of any thing

that is lent upon usury. Unto a foreigner thou mayest lend upon usury ; but unto thy brother thou shalt not lend upon usury.

No man shall take the mill or the upper millstone to pledge ; for he taketh a man's life to pledge.

When thou lendest thy neighbor any manner of loan, thou shalt not go into his house to fetch his pledge. Thou shalt stand without, and the man to whom thou lendest shall bring forth the pledge unto thee. And if he be a poor man (and pledge his garment), thou shalt not sleep in his pledge. Thou shalt restore him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee ; and it shall be righteousness unto thee before Jehovah thy God.

Thou shalt not oppress a hireling that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land. Thou shalt give him his hire in its day, and the sun shall not go down upon it ; for he is poor, and hath need of it.

Kindliness.—When thou comest into thy neighbor's vineyard, thou mayest eat grapes thy fill for thine hunger ; but thou shalt carry none away.

When thou comest into thy neighbor's standing grain, thou mayest pluck the ears thereof with thy hand ; but thou shalt not put a sickle to thy neighbor's standing grain.

When thou reapest thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not return to fetch it ; it shall be for the stranger, the fatherless, and the widow ; that Jehovah thy God may bless thee in all the work of thine hands.

When thou beatest thine olive tree, thou shalt not go over the boughs again ; it shall be for the stranger, the fatherless, and the widow. When thou gatherest the

fruit of thy vineyard, thou shalt not glean it after thee ; it shall be for the stranger, the fatherless, and the widow.

Thou shalt not muzzle the ox when he treadeth out the grain.

Mixture.—Thou shalt not sow thy vineyard with seed beside the vines, lest the whole be forfeited to the sanctuary ; the seed which thou hast sown, and the fruit of the vineyard.

Thou shalt not plow with an ox and an ass together.

Thou shalt not wear a mixture, wool and linen together.

A woman shall not wear the things of a man, nor a man put on woman's clothing ; for whosoever doeth such things is an abomination unto Jehovah thy God.

Tassels shalt thou make thee on the four corners of thy mantle, wherewith thou coverest thyself.

Membership.—No eunuch shall enter into the congregation of Jehovah.

An Ammonite or a Moabite shall not enter into the congregation of Jehovah ; even their tenth generation shall not enter into the congregation of Jehovah forever. Thou shalt not seek their welfare nor their prosperity all thy days forever.

Thou shalt not abhor an Edomite, for he is thy brother. Thou shalt not abhor an Egyptian, because thou wast a stranger in his land. Their children of the third generation that are born unto them shall enter into the congregation of Jehovah.

CHAPTER XIX.

EXODUS, xxx. LEVITICUS, i.-vii., xvi., xxiv. NUMBERS, v., vi., xv., xxviii., xxix.

LEVITICAL RITUAL.

The Priests—Unblemished Persons—Mourning of Priests—Marriage of Priests—Family of Priests—The High-Priest—Mourning Forbidden—Restrictions on Marriage—Uncleanness of Priests—Who may Eat Holy Things—Sacrificial Animals—Whole Burnt Offerings—Varieties of Meal Offerings—Method of Offering—Use of Salt—Leaven and Honey Forbidden—Heave-Offering of First-Fruits—Peace Offerings—Sacrificial Portions—Portion of the Priest—Meal and Drink Offerings for Different Animals—Sin Offerings—For High-Priest—For Congregation—For a Ruler—For a Common Citizen—Occasion of Sin Offering—A Variant Use—Sin Offering for Congregation—For Individual—Presumptuous Sin—Guilt Offering—For Fraud toward God—For Fraud toward Neighbor—Restitution to be Made—Disposition of Offerings—Whole Burnt Offerings—Portion of Priest—Meat Offerings—Method of Consumption—Sin Offerings—Guilt Offerings—Peace Offerings—Portion of Priest—Consumption of Peace Offerings—Who may Eat them—No Fat to be Eaten—Temple Tax—Stated Offerings—Temple Lights—Shewbread—Day of Atonement—Office of High-Priest—Cleansing with Blood—The Scapegoat—Priestly Benediction.

The Priests.—No man of the seed of Aaron the priest, that hath a blemish, shall come nigh to offer the fire offerings of Jehovah. He may eat the bread of his God, both of the most holy, and of the holy ; but he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish.

There shall no priest defile himself for the dead among his people ; except for his kin, that is near unto him, for his mother, and his father, and his son, and his daughter, and his brother, and his unmarried sister. They shall not shave the head, nor cut off the corner of their beard, nor make any cuttings in their flesh.

They shall not take to wife a fallen woman, neither shall they take a divorced woman ; for the priest is holy unto his God. If any priest's daughter play the harlot, she shall be burned with fire ; she profaneth her father.

The High-Priest.—And he that is the high-priest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head be dishevelled, nor rend his clothes ; neither shall he go in to any dead body, nor defile himself for his father, or his mother ; neither shall he go out of the sanctuary, nor profane the sanctuary of his God ; for the crown of the anointing oil of his God is upon him : I am Jehovah.

And he shall take a wife that is a virgin. A widow, or one divorced, or a fallen woman, shall he not take ; but a virgin of his own people shall he take to wife.

What man soever of the seed of Aaron is a leper, or hath an issue ; he shall not eat of the holy things, until he be clean. And whoso becometh unclean, shall not eat of the holy things, until he be clean. Whosoever approacheth unto the holy things, having his uncleanness upon him, that soul shall be cut off. Whoso toucheth any thing unclean shall be unclean until even. Then he shall bathe his flesh in water ; and when the sun is gone down he shall be clean ; and afterward he may eat of the holy things.

There shall no stranger eat of the holy thing ; a so-

journer of the priest's, or an hired servant, shall not eat of the holy thing. But if a priest buy any soul, that soul may eat of it ; and such as are born in his house, they may eat of his bread. And if a priest's daughter be married unto a stranger, she shall not eat of the heave-offering of the holy things. But if a priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, she shall eat of her father's bread.

Sacrificial Animals.—When any man of you offereth an offering unto Jehovah, ye shall offer your offering of the cattle, of the herd or of the flock.

If a man's offering be a burnt offering of the herd, he shall offer a male without blemish ; at the door of the tent of meeting shall he offer it, that he may be accepted before Jehovah. And he shall lay his hand upon the head of the burnt offering ; and it shall be accepted for him to make atonement for him. And the bullock shall be killed before Jehovah ; and the priests, the sons of Aaron, shall sprinkle the blood upon the altar. And the burnt offering shall be flayed and cut into its pieces, and the priest shall burn the whole on the altar, for a burnt offering, a sweet savor unto Jehovah.

And if his offering be of the flock, of the sheep, or of the goats, for a burnt offering ; he shall offer a male without blemish. And it shall be killed on the side of the altar northward, and the priest shall do therewith as with the burnt offering of the herd.

But if his offering to Jehovah be a burnt offering of fowls ; then he shall offer his offering of turtle-doves, or young pigeons. And the priest shall bring it to the altar, and pinch off the head, and drain out the blood on the altar, and remove the crop and the feathers, and rend it by the wings, but not part it in sunder, and burn

it upon the altar a burnt offering, a sweet savor unto Jehovah.

Bloodless Offerings.—And when any one offereth a meal offering unto Jehovah, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon; and bring it to the sons of Aaron, the priests.

And if thou offerest a meal offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened thin cakes smeared with oil. And if it be a meal offering of the flat baking pan, it shall be of fine flour unleavened, mingled with oil, broken into pieces, and with oil poured thereon. And if it be a meal offering of the frying pan, it shall be made of fine flour with oil. And if thou offer a meal offering of first-fruits unto Jehovah, thou shalt offer for the meal offering of thy first-fruits grain in the ear parched with fire, bruised grain of the fresh ear, and put oil upon it, and lay frankincense thereon. And every meal offering shalt thou season with salt. With all thine offerings thou shalt offer salt.

And the priest shall take his handful of the meal offering and the oil, together with all the frankincense, and burn the memorial upon the altar, a fire offering, a sweet savor unto Jehovah. And that which is left belongeth to Aaron and his sons; it is a most holy thing of Jehovah's fire offerings.

No meal offering which ye shall offer unto Jehovah shall be made with leaven; for ye shall burn no leaven, nor any honey, as an offering made by fire unto Jehovah. As an oblation of first-fruits ye shall offer them unto Jehovah; but they shall not be burned upon the altar.

When ye eat the bread of the land, ye shall offer up an heave-offering unto Jehovah, a cake of the first of

your coarse meal. As ye offer the heave-offering of your threshing-floor, so shall ye heave it.

Peace Offerings.—And if a man's offering be a sacrifice of peace offerings ; if he offer of the herd or of the flock, whether male or female, he shall offer it without blemish before Jehovah. And he shall lay his hand upon the head of his offering, and kill it at the door of the tent of meeting ; and Aaron's sons the priests shall sprinkle the blood upon the altar. And he shall offer as a fire offering unto Jehovah the fat, and the two kidneys. And Aaron's sons shall burn it upon the altar a fire offering of a sweet savor unto Jehovah.

He that offereth a sacrifice of peace offerings unto Jehovah shall bring with his own hands the fire offering of Jehovah, the fat and the breast (that the breast may be waved for a wave-offering). And the priest shall burn the fat upon the altar ; but the breast belongeth unto Aaron and his sons. And the right thigh of the sacrifices of peace offerings shall be given unto the priest for an heave-offering. He among the sons of Aaron that offereth the blood and the fat shall have the right thigh for his portion.

Meal and Drink Offerings.—He that offereth a sacrifice unto Jehovah shall offer therewith a meal offering of a tenth of an ephah of fine flour mingled with a quarter of an hin of oil, and a drink offering of a quarter of an hin of wine for each lamb (or goat) ; and for a ram, two tenths of an ephah of fine flour, a third of an hin of oil, and a third of an hin of wine ; and for a bullock, three tenths of an ephah of fine flour, half an hin of oil, and half an hin of wine.

Sin Offerings.—If any one sin unwittingly and do any of the things which Jehovah hath commanded not to be done :—

If the anointed priest sin so as to bring calamity upon the people ; then let him offer for his sin, which he hath sinned, a young bullock without blemish unto Jehovah for a sin offering. And the bullock shall be brought unto the door of the tent of meeting before Jehovah ; and hands shall be laid upon the head of the bullock, and the bullock shall be killed before Jehovah. And the anointed priest shall take of the blood of the bullock, and bring it to the tent of meeting. And the priest shall dip his finger in the blood, and sprinkle the blood seven times before Jehovah, at the veil of the sanctuary. And the priest shall put the blood upon the horns of the altar of sweet incense before Jehovah, which is within the tent of meeting ; and the rest of the blood of the bullock shall be poured out at the base of the altar of burnt offering, which is at the door of the tent of meeting. And the fat of the bullock, and the two kidneys, shall be burned upon the altar of burnt offering, but the remainder of the bullock shall be carried out unto the place of refuse, and burned there.

And if the whole congregation of Israel sin unwittingly, and do any of the things which Jehovah hath commanded not to be done, and incur calamity ; when the sin wherein they have sinned is made known, then the assembly shall offer a young bullock for a sin offering, and bring it before the tent of meeting. And the elders of the congregation shall lay their hands upon the head of the bullock before Jehovah ; and there shall be done with it as with the bullock for a sin offering for the anointed priest.

When a ruler sinneth, doing unwittingly any one of all the things which Jehovah his God commanded not to be done, and incur calamity ; or his sin, wherein he hath

sinned, be made known to him ; he shall bring for his offering a goat, a male without blemish. And hands shall be laid upon the head of the goat, and it shall be killed in the place where they kill the burnt offering before Jehovah. And the priest shall take of the blood with his finger, and put it upon the horns of the altar of burnt offering, and the remainder shall be poured out at the base of the altar. And all the fat shall be burned upon the altar.

And if any of the common people sin unwittingly, doing any of the things which Jehovah hath commanded not to be done, and incur calamity ; or his sin, which he hath sinned, be made known to him ; then he shall bring for his offering a goat or a lamb, a female without blemish, for his sin which he hath sinned. And if his means suffice not for a lamb, then he shall bring for his trespass which he hath sinned two turtle doves, or two young pigeons, one for a sin offering, the other for a burnt offering. But if his means suffice not for pigeons, then he shall bring for his offering a tenth of an ephah of fine flour. He shall put no oil nor frankincense thereon.

And if any one sin—if he have heard an oath uttered, and were witness, either seeing or knowing, if he do not tell it, and incur calamity ; or if any one unwittingly touch any unclean thing, whether it be the carcase of an unclean beast, or the carcase of unclean cattle, or the carcase of unclean creeping things, and be unclean, and incur calamity ; or if he touch unknowingly the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and incur calamity ; or if any one swear rashly with his lips to do aught, whatsoever it be, and incur calamity—if a man incur calamity in one of such things, then he shall confess that wherein he hath sinned,

and bring his guilt offering unto Jehovah for his sin which he hath sinned ; and the priest shall make atonement for him as touching his sin that he hath sinned in any of these things, and he shall be forgiven.

Part of a Different Code.—If aught be done unwittingly, without the knowledge of the congregation, then all the congregation shall offer one young bullock for a burnt offering, for a sweet savor unto Jehovah, with its meal offering, and its drink offering, according to the rule, and one he-goat for a sin offering. And the priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven ; for it was not of intention, and they have brought their offering, a fire offering unto Jehovah for their error. And all the congregation of the children of Israel shall be forgiven, and the stranger that sojourneth among them.

And if one person sin unwittingly, then he shall offer a she-goat of the first year for a sin offering. Ye shall have one law for him that doeth aught unwittingly, home-born and sojourner.

But the soul that doeth aught with an high hand, whether homeborn or stranger, he blasphemeth Jehovah ; that soul shall be cut off from among his people.

Guilt Offerings.—If any one commit a trespass, sinning unwittingly, in regard to the holy things of Jehovah ; then he shall bring his guilt offering unto Jehovah, a ram without blemish out of the flock ; and he shall make restitution for that which he hath done amiss in regard to the holy thing, and shall add the fifth part thereto, and give it unto the priest ; and the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.

And if any one sin, and do any of the things which

Jehovah hath commanded not to be done ; and know not what he hath done, yet incurreth calamity, and beareth his guilt ; he shall bring a ram without blemish out of the flock, for a guilt offering unto the priest ; and the priest shall make atonement for him concerning the thing wherein he erred unwittingly and knoweth not what he hath done, and he shall be forgiven.

If any one sin, and commit a trespass against Jehovah, in that he deal falsely with his neighbor, as in deposit, or pledge, or robbery ; or have oppressed his neighbor ; or have found that which was lost, and deal falsely therein, and swear to a lie ; if a man have sinned in any of all such things, and incur calamity, then he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, or any thing about which he hath sworn falsely ; he shall restore it in full, and add the fifth part more thereto ; unto him to whom it belongeth shall he give it. And he shall bring his guilt offering unto Jehovah, a ram without blemish out of the flock, unto the priest ; and the priest shall make atonement for him before Jehovah, and he shall be forgiven.

When a man or woman commit any sin, to trespass against Jehovah, they shall confess their sin which they have done, and make restitution for their guilt in full, and add unto it the fifth more, and give it unto him in respect of whom they were guilty. And if the man have no kinsman to whom restitution may be made, the restitution for guilt which is made unto Jehovah shall belong to the priest.

Disposition of Offerings.—This is the law of the burnt offering : the burnt offering is on the firewood upon the

altar all night unto the morning ; and the fire of the altar is kept burning thereon. And the priest putteth on his linen garment, and his linen breeches he putteth upon his flesh, and taketh up the ashes whereto the fire hath consumed the burnt offering on the altar, and putteth them beside the altar. Then he putteth off his garments, and putteth on other garments, and carrieth forth the ashes without the camp unto a clean place. And the fire upon the altar shall be kept burning thereon, it shall not go out ; and the priest shall kindle wood thereon every morning, and lay the burnt offering in order upon it, and burn thereon the fat of the peace offerings. Fire shall be kept burning upon the altar continually ; it shall not go out. And the priest that offereth any man's burnt offering shall have for himself the skin of the burnt offering which he hath offered.

And this is the law of the meal offering : the sons of Aaron shall offer it before Jehovah, before the altar. And the priest shall take up therefrom his handful, of the fine flour of the meal offering, and of the oil thereof, together with all the frankincense which is upon the meal offering, and shall burn it upon the altar for a sweet savor unto Jehovah. And that which is left of it shall Aaron and his sons eat. It shall be eaten without leaven in a holy place ; in the court of the tent of meeting they shall eat it. It shall not be baken with leaven. It is most holy, like the sin offering, and like the guilt offering. Every male among the children of Aaron may eat of it, one as well as another. But every meal offering of the priest shall be wholly burnt ; it shall not be eaten.

This is the law of the sin offering : in the place where the burnt offering is killed shall the sin offering be killed before Jehovah. It is most holy. The priest that offer-

eth it for sin shall eat it. In a holy place shall it be eaten, in the court of the tent of meeting. Every male among the priests may eat thereof. But no sin offering, whereof any of the blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten ; it shall be burnt with fire.

And this is the law of the guilt offering : it is most holy. As is the sin offering, so is the guilt offering.

And this is the law of the sacrifice of peace offerings : if it be offered for a thanksgiving, then there shall be offered with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened thin cakes smeared with oil, and cakes of fine flour mingled with oil, beside cakes of leavened bread. And one of each sort shall be offered for an heave-offering unto Jehovah ; it shall belong to the priest that sprinkleth the blood of the peace offerings.

And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of its offering ; none of it shall be left until the morning. But if the sacrifice of his oblation be a vow, or a free-will offering, it shall be eaten on the day that he offereth his sacrifice ; and on the morrow that which remaineth of it shall be eaten ; and that which remaineth of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it ; it shall be an abomination, and the soul that eateth of it shall incur calamity. And the flesh that toucheth any unclean thing shall not be eaten ; it shall be burnt with fire. And as for the flesh of the sacrifice of peace offerings, every one that is clean shall eat thereof ; but the

soul that eateth of the flesh of the sacrifice of peace offerings, that belong unto Jehovah, having his uncleanness upon him, that soul shall be cut off from his people.

Ye shall eat no fat of ox, or sheep, or goat. And the fat of that which dieth of itself, and the fat of that which is torn of beasts, may be used for any other service ; but ye shall in no wise eat of it.

Temple Tax.—Every Israelite of twenty years shall give the offering of Jehovah, half a shekel (according to the sanctuary shekel). The rich shall not give more, nor the poor less than the half shekel, to make atonement for themselves. And the atonement money shall be appointed for the service of the tent of meeting.

Stated Offerings.—This is the offering made by fire which ye shall offer unto Jehovah : he-lambs of the first year without blemish, two daily, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at twilight ; and the tenth part of an ephah of fine flour for a meal offering, mingled with the fourth part of an hin of beaten oil. And the drink offering thereof shall be the quarter of an hin for each lamb ; in the holy place shalt thou pour out a drink offering of strong drink unto Jehovah.

And on the sabbath day ye shall offer two he-lambs, with their meal offering and drink offering, beside the continual burnt-offering.

And in the beginnings of your months ye shall offer two young bullocks, and one ram, seven he-lambs of the first year without blemish, and one he-goat for a sin offering, with their meal offering and their drink offering, beside the continual burnt offering.

And at the feast of the Passover ye shall offer daily, for seven days, beside the continual burnt offering, two

young bullocks, and one ram, and seven he-lambs of the first year ; and one he-goat for a sin offering.

Also in the day of the first-fruits, when ye offer a new meal offering unto Jehovah in your Feast of Weeks, ye shall do likewise.

And in the seventh month, on the first day of the month, ye shall offer as a burnt offering one young bullock, one ram, seven he-lambs of the first year without blemish, and one he-goat for a sin offering, to make atonement for you ; beside the burnt offering of the new moon, and the continual burnt-offering.

And on the tenth day of this seventh month ye shall do likewise.

And in the Feast of Tabernacles ye shall offer as a burnt offering, on the first day, thirteen young bullocks, two rams, fourteen he-lambs of the first year, and one he-goat for a sin offering ; beside the continual burnt offering. And on the second day, twelve young bullocks, two rams, fourteen he-lambs, and one he-goat. And on the third day, eleven bullocks, two rams, fourteen he-lambs, and one he-goat. And on the fourth day, ten bullocks, two rams, fourteen he-lambs, and one he-goat. And on the fifth day, nine bullocks, two rams, fourteen he-lambs, and one he-goat. And on the sixth day, eight bullocks, two rams, fourteen he-lambs, and one he-goat. And on the seventh day, seven bullocks, two rams, fourteen he-lambs, and one he-goat. On the eighth day ye shall offer as a burnt offering one bullock, one ram, seven he-lambs, and one he-goat ; beside the continual burnt offering.

Temple Lights.—Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually without the veil.

Shewbread.—Take fine flour, and bake twelve cakes thereof ; and set them in two piles, six in a pile, upon the pure table before Jehovah ; and put pure frankincense upon each pile. Every sabbath day shall it be set in order before Jehovah. And it shall belong to Aaron and his sons, and they shall eat it in a holy place.

Day of Atonement.—In the seventh month, on the tenth day of the month, ye shall afflict yourselves, and do no manner of work, the home-born, or the stranger that sojourneth among you ; for on this day shall atonement be made for you, to cleanse you from all your sins.

Herewith shall the high-priest come into the holy place : with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen turban shall he be attired ; and he shall bathe his flesh in water, and put them on. And he shall take of the congregation of the children of Israel two he-goats for a sin offering, and one ram for a burnt offering. And he shall present the bullock of the sin offering, which is for himself, and make atonement for himself, and for his house. And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting. And he shall cast lots upon the two goats ; one lot for Jehovah, and the other lot for Azazel. And he shall present the goat upon which the lot fell for Jehovah, and offer him for a sin offering. But the goat on which the lot fell for Azazel shall be set alive before Jehovah, to make atonement over him, to send him away for Azazel into the wilderness. And he shall kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood

of the bullock ; and he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions ; and so shall he do for the tent of meeting. And he shall go out unto the altar that is before Jehovah, and make atonement for it ; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat ; and he shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel ; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is appointed into the wilderness.

Benediction.—On this wise shall the priests bless the children of Israel :

Jehovah bless thee, and keep thee ;

Jehovah make His face to shine upon thee, and be gracious unto thee ;

Jehovah lift up His countenance upon thee, and give thee peace.



PART III.
HEBREW TALES



1875

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CHAPTER I.

RUTH, I-IV.

RUTH.

(An Idyl.)

The Famine—Removal to Moab—Bereavement—The Two Daughters-in-law—Ruth's Piety—The Return to Bethlehem—Ruth Goes out to Glean—The Meeting with Boaz—Boaz' Kindness—Naomi's Plan of Marriage—Ruth at the Threshing-Floor—Boaz Accepts Her—The Right of Redemption—The Nearest of Kin—He Refuses the Levirate Marriage—Boaz Redeems Elimelech's Inheritance—He Marries Ruth—The Birth of a Son—Elimelech's House Perpetuated.

ONCE upon a time, in the days of the judges, there was a famine in the land. And a certain man of Bethlehem-of-Judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-of-Judah. And they came into the country of Moab, and remained there. And Elimelech, Naomi's husband, died ; and she and her two sons were left. And they took them wives of the women of Moab ; one was named Orpah, and the other Ruth ; and they dwelt there about ten years. And Mahlon and Chilion both died, so the woman was bereaved of her two children and of her husband.

Then she and her daughters-in-law set out to return from the country of Moab ; for she heard in the

country of Moab that Jehovah had visited His people to give them bread. So she went forth from the place where she was, and her two daughters-in-law with her ; and they set out to return to the land of Judah. And Naomi said unto her two daughters-in-law, Go back each of you to her mother's house ; Jehovah deal kindly with you, as ye have dealt with the dead, and with me. Jehovah grant that ye may find rest, each in the house of an husband. And she kissed them ; and they lifted up their voice, and wept. And they said unto her, We will return with thee unto thy people. But Naomi said, Turn back, my daughters ; why will ye go with me ? have I yet sons in my womb, that they may be your husbands ? Turn back, my daughters, go your way ; for I am too old to have an husband. If I should say, I have hope ; yea, if I had an husband to-night, and if I should bear sons ; would ye tarry till they were grown ? would ye stay from having husbands ? nay, my daughters ; for it is far more bitter for me than for you, for the hand of Jehovah is gone forth against me. And they lifted up their voice, and wept again ; and Orpah kissed her mother-in-law ; but Ruth clave unto her. And Naomi said, Behold, thy sister-in-law is gone back unto her people, and unto her god ; return thou after thy sister-in-law. But Ruth said, Intreat me not to leave thee, and to return from following after thee ; for whither thou goest, I will go ; and where thou lodgest, I will lodge ; thy people shall be my people, and thy God my God ; where thou diest, will I die, and there will I be buried. Jehovah do so to me, and more also, if aught but death part thee and me. And Naomi saw that she was steadfastly minded to go with her, and left persuading her.

So they two went until they came to Bethlehem. And

when they were come to Bethlehem, all the city was moved about them, and said, Is this Naomi? But she said unto them, Call me not Naomi (Pleasant), call me Mara (Bitter); for the Almighty hath dealt very bitterly with me. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me? So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, out of the country of Moab; and they came to Bethlehem in the beginning of barley harvest.

Now there was a friend of Naomi's husband, a man of wealth, of the family of Elimelech, whose name was Boaz. And Ruth the Moabitess said unto Naomi, Let me go to the field, and glean among the ears of grain after him with whom I find favor. And Naomi said unto her, Go, my daughter; and she went. And she came and gleaned in the field after the reapers; and she chanced to light on the field of Boaz, who was of the family of Elimelech.

And, behold, Boaz came from Bethlehem, and said unto the reapers, Jehovah be with you. And they answered him, Jehovah bless thee. And Boaz said to his man that was set over the reapers, Whose damsel is this? And the man that was set over the reapers answered and said, It is a Moabitish damsel that came back with Naomi from the country of Moab. She said, Let me glean, and gather among the sheaves after the reapers; so she came, and hath stayed from morning until now, save that she tarried a little time in the house. Then said Boaz unto Ruth, Hast thou not heard the saying, my daughter, Go not to glean in another's field? Yea, go not away hence, but abide here with my maidens. Let thine eyes be on the field that they reap, and follow

them. Have I not charged the men not to touch thee? And when thou art athirst, go unto the vessels, and drink of that which the men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found favor in thy sight, that thou shouldest take knowledge of me, who am a stranger? And Boaz answered and said unto her, It hath been told me, all that thou hast done concerning thy mother-in-law since the death of thine husband; that thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge. Then she said, Let me find favor in thy sight, my lord; for thou hast comforted me, and hast spoken kindly unto thine handmaid, though I am not worthy to be thine handmaid.

And at meal-time Boaz said to her, Come hither, and eat of the bread, and dip thy morsel in the vinegar. So she sat beside the reapers; and they reached her parched grain, and she ate what she would, and had still something over. And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reprove her not. And also pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not. So she gleaned in the field until even; and she beat out what she had gleaned, and it was about an ephah of barley. And she took it up, and went into the city, and showed her mother-in-law what she had gleaned; and she brought forth and gave her what she had left from her meal. And her mother-in-law said unto her, Where hast thou gleaned to-day?

and where hast thou worked? Blessed be he that took notice of thee. And she told her mother-in-law with whom she had worked, saying, The man's name with whom I worked to-day is Boaz. And Naomi said to her daughter-in-law, Blessed be he of Jehovah, for that he hath not ceased his kindness to the living and to the dead. And Naomi said to her, The man is nigh of kin unto us, one of them that hath the right to redeem for us. And Ruth the Moabitess said, Moreover, he said to me, Thou shalt keep fast by my men, until they have ended all my harvest. And Naomi said to Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, and that thou be not found in any other field. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law.

Then Naomi her mother-in-law said to her, My daughter, shall I not seek thee an home, that it may be well with thee? And is not Boaz, with whose maidens thou wast, our friend? Behold, he winnoweth barley to-night in the threshing-floor. Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the threshing-floor. Do not make thyself known unto the man, until he shall have done eating and drinking. But when he lieth down, mark the place where he lieth, and go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do. And she said unto her, All that thou biddest, I will do.

So she went down to the threshing-floor, and did all that her mother-in-law had bidden her. And Boaz ate and drank, and his heart was merry, and he went and lay down at the end of the heap of grain; and she came softly, and uncovered his feet, and laid her down. And

in the middle of the night the man started and turned himself ; and, behold, a woman lay at his feet. And he said, Who art thou ? And she answered, I am Ruth thine handmaid. Spread thy skirt over thine handmaid ; for thou art one that should redeem. And he said, Blessed be thou of Jehovah, my daughter ; thou art better in the end than at the beginning, inasmuch as thou hast not sought young men, whether poor or rich. And now, my daughter, fear not ; all that thou sayest I will do to thee. For all the people of my city know that thou art a virtuous woman. And now it is true that I am one that may redeem ; howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well ; let him perform it ; but if he will not perform the part of kinsman toward thee, then will I perform it, as Jehovah liveth. Lie down until morning. So she lay at his feet until morning ; and she rose up before one could see another. For he said, Let it not be known that a woman came to the threshing-floor. And he said, Take the mantle that is upon thee, and hold it ; and she held it ; and he measured six measures of barley, and laid it on her ; and she went into the city. And she came to her mother-in-law, and she said, How hast thou fared, my daughter ? And she told her all that the man had done to her. And she said, These six measures of barley gave he me ; for he said, Go not empty unto thy mother-in-law. Then said she, Wait, my daughter, until thou know how it will fall out ; for the man will not rest, until he have finished the thing this day.

Now Boaz went up to the gate, and sat him down there ; and, behold, the nearest of kin of whom Boaz

spake came by ; unto whom he said, Ho, turn aside, sit down here, so and so. And he turned aside, and sat down. And Boaz took ten men of the elders of the city, and said, Sit down here. And they sat down. And he said to the nearest of kin, Naomi, that is come back from the country of Moab, hath sold the piece of land, which belonged to our brother Elimelech ; and I thought to make it known unto thee and bid thee, Buy it ; in the presence of them that sit here, and in the presence of the elders of my people. If thou wilt redeem it, redeem it ; but if thou wilt not redeem it, then tell me, that I may know ; for there is none with the right to redeem it before thee ; and I am after thee. And he said, I will redeem it. Then Boaz said, The day thou acquirest the field from Naomi, thou acquirest also Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. Then the nearest of kin said, I cannot redeem it, lest I mar mine own inheritance ; take thou my right of redemption on thee ; for I cannot redeem it. Now this was an ancient custom in Israel in matters of redemption and of purchase, to confirm any thing ; a man drew off his shoe, and gave it to his neighbor. This was the manner of attestation in Israel. So the nearest of kin said to Boaz, Buy it for thyself ; and drew off his shoe. And Boaz said to the elders, and to all the people, Ye are witnesses this day, that I have acquired all that was Elimelech's, and all that was Chilion's and Mahlon's, from Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I acquired to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place ; ye are witnesses this day. And all the people that were in the gate, and the elders, said, We

are witnesses Jehovah make the woman that cometh into thine house like Rachel and like Leah, which two built the house of Israel ; and get thee wealth in Ephraim, and make a name in Bethlehem ; and let thy house be like the house of Perez, whom Tamar bare to Judah, of the seed which Jehovah shall give thee of this young woman.

So Boaz took Ruth, and she became his wife ; and Jehovah gave her conception, and she bare a son. And the women said to Naomi, Blessed be Jehovah, who hath not left thee this day without a redeemer of blood, that thy name may be called in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age ; for thy daughter-in-law, who loveth thee, hath borne him, who is better to thee than seven sons. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And her neighbors gave it a name, saying, There is a son born to Naomi ; and they called his name Obed. He was the father of Jesse, the father of David.

CHAPTER II.

I. KINGS, xvii.-xix.

THE STORY OF ELIJAH.

The Drought—Fed by Ravens—The Widow of Zarephath—The Never Failing Cruse—The Child Restored to Life—Going to Ahab—Elijah and Obadiah—Elijah before Ahab—The Gathering at Carmel—Calling of Baal—Elijah's Mockery—Jehovah's Answer—Fire from Heaven—Massacre of Baal-Prophets—The Sound of Rain—Jezebel's Wrath—Elijah's Flight—Wishing to Die—Fed by an Angel—At Horeb—Jehovah not in the Storm—A Sound of Gentle Stillness—Anointing Elisha.

ONCE upon a time, in the days of Ahab son of Omri, king of Israel, Elijah the Tishbite, of Tishbeh of Gilead, said to Ahab : As Jehovah, the God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, save according to my word. And the word of Jehovah came unto him, saying : Get thee hence, and turn thee eastward and hide by the water-course Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook ; and I have commanded the ravens to feed thee there. So he went and did according unto the word of Jehovah, and went and dwelt by the water-course Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening ; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there was no rain in the land.

Then the word of Jehovah came unto him, saying :

Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there ; behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath, and came to the gate of the city, and behold, there was a widow woman there gathering sticks ; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As Jehovah thy God liveth, I have not a cake, but an handful of meal in the jar, and a little oil in the cruse ; and, behold, I am gathering a couple of sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said to her, Fear not ; go and do as thou hast said ; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith Jehovah, the God of Israel : The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth. And she went and did according to Elijah's word ; and he, and she, and her house, did eat many days. The jar of meal wasted not, and the cruse of oil did not fail, according to the word of Jehovah, which He spake by Elijah.

And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick ; and his sickness was very sore, until there was no breath left in him. And she said to Elijah, What have I to do with thee, O thou man of God ? Thou art come unto me to bring my sin to remembrance, and to slay my son ! And he said to her, Give me thy son. And he took him out of her bosom, and carried him up into the roof chamber, where he abode, and laid him upon his own

bed. And he cried unto Jehovah, and said, Jehovah my God, hast Thou also brought evil upon the widow with whom I sojourn, to slay her son ? And he stretched himself upon the child three times, and cried unto Jehovah, and said, Jehovah, my God, I pray Thee, let the child's life return to him again. And Jehovah hearkened unto the voice of Elijah ; and the child's life returned to him again, and he revived. And Elijah took the child, and brought him down from his chamber into the house, and delivered him unto his mother. And Elijah said, See, thy son liveth. And the woman said to Elijah, Now I know that thou art a man of God, and that the word of Jehovah is in thy mouth in truth.

And it came to pass after many days, that the word of Jehovah came to Elijah, in the third year, saying : Go, shew thyself unto Ahab ; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. Now the famine was sore in Samaria. And Ahab called Obadiah (Servant of Jah), who was over the household. And Ahab said to Obadiah, Up, let us go through the land, unto all the springs of water, and unto all the water-courses ; peradventure we may find grass, and save the horses and mules alive, that we lose not some of the beasts. So they divided the land between them to pass through it ; Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah journeyed, behold, Elijah met him ; and he hasted, and fell on his face, and said, Is it thou, my lord Elijah ? And he answered him, It is I ; go, tell thy lord, Behold, Elijah. And Obadiah said, Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me ? As Jehovah thy God liveth, there is no nation or kingdom, whither my lord hath not sent to

seek thee ; and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah. And it shall come to pass, when I am gone from thee, that the spirit of Jehovah shall carry thee whither I know not ; and when I come and tell Ahab, and he cannot find thee, he shall slay me. But I thy servant fear Jehovah from my youth. Was it not told my lord what I did when Jezebel slew the prophets of Jehovah, how I hid an hundred men of Jehovah's prophets by fifty in a cave, and fed them with bread and water ? And now thou sayest, Go, tell thy lord, Behold, Elijah ! that he may slay me. And Elijah said, As Jehovah of Hosts liveth, before whom I stand, I will surely shew myself unto him to-day.

So Obadiah went to meet Ahab, and told him ; and Ahab went to meet Elijah. And it came to pass, when Ahab saw Elijah, that Ahab said to him, Is it thou, thou troubler of Israel ? And he answered, I have not troubled Israel ; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and followed after Baals. And now send, and gather me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, that eat at Jezebel's table. So Ahab sent among all the children of Israel, and gathered the prophets together unto Mount Carmel. And Elijah drew near unto all the people, and said, How long halt ye between two opinions ? If Jehovah be God, follow Him ; but if Baal, then follow him. And the people answered him not a word. Then said Elijah to the people, I only am left a prophet of Jehovah ; but Baal's prophets are four hundred and fifty men, and the prophets of the Asherah four

hundred. But let two bullocks be given us ; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and set no fire to it ; and I will dress the other bullock, and lay it on the wood, and set no fire to it. And call ye on the name of your god, and I will call on the name of Jehovah ; and the god that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

Then Elijah said to the prophets of Baal, Choose you a bullock, and dress it first, for ye are many, and call on the name of your god ; but set no fire to it. So they took the bullock which was given them, and dressed it, and called on the name of Baal from morning until noon, saying, Baal, answer us. But there was no voice, and none that answered. And they danced before the altar that had been made. And it came to pass at noon, that Elijah mocked them, and said, Cry louder ; for he is a god. Either he museth, or is busy, or is on a journey ; peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with swords and lances, till the blood gushed out upon them. And it came to pass when mid-day was past, that they prophesied until toward the time of the offering of the evening oblation ; but there was no voice, nor any that answered, nor any that regarded.

Then Elijah spake to the prophets of Baal, saying, Make room now, that I may offer my burnt offering ; so they made room and departed. And Elijah said to all the people, Come near unto me ; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying :

Israel shall be thy name. And with the stones he built an altar to the name of Jehovah ; and he made a trench about the altar, the size of a two seah seed measure. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four water-jars, and pour the water on the burnt offering, and on the wood. And he said, Do it the second time ; and they did it the second time. And he said, Do it the third time ; and they did it the third time. And the water ran round about the altar ; and the trench was full of water. And at the time of the offering of the evening oblation Elijah the prophet came near, and said, Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that Thou art God in Israel, and I Thy servant, and that I have done all these things by Thy word. Answer me, Jehovah, answer me, that this people may know that Thou, Jehovah, art God ; for Thou didst turn their heart backward. Then the fire of Jehovah fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And all the people saw it, and fell on their faces, and said, Jehovah is God ; Jehovah is God. Then Elijah said to them, Seize the prophets of Baal ; let none of them escape. And they seized them ; and Elijah brought them down to the brook Kishon, and slew them there.

Then Elijah said to Ahab, Get thee up, eat and drink ; for there is the sound of abundance of rain. So Ahab went up to eat and to drink. But Elijah went up to the top of Carmel ; and he bowed himself down upon the earth, and put his face between his knees. And he said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing

And seven times Elijah said, Go again. And it came to pass at the seventh time, that his servant said, Behold, a little cloud like a man's hand ariseth out of the sea. Then Elijah said, Go up, say to Ahab, yoke thy chariot, and go down, lest the rain stop thee. And it came to pass in a twinkling, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of Jehovah was on Elijah ; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

And Ahab told Jezebel all that Elijah had done, and how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if by to-morrow I make not thy life as the life of one of them. And he was afraid, and arose and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a broom tree ; and he requested for himself that he might die, and said, It is enough ; now, Jehovah, take away my life ; for I am not better than my fathers. And he lay down and slept under a broom tree ; and, behold, an angel touched him, and said to him : Arise and eat. And he looked, and behold, at his head a cake baken on hot stones, and a cruse of water. And he ate and drank, and laid him down again. And the angel of Jehovah came again the second time, and touched him, and said : Arise and eat ; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat for forty days and forty nights unto Horeb the mount of God. And he came thither into the cave, and lodged there ; and, behold, Jehovah passed by ; even a great and

strong wind rending the mountains, and breaking in pieces the rocks before Jehovah ; but Jehovah was not in the wind. And after the wind an earthquake ; but Jehovah was not in the earthquake. And after the earthquake a fire ; but Jehovah was not in the fire. And after the fire a sound of gentle stillness. And it came to pass, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood at the mouth of the cave. And, behold, there came a voice unto him, and said : What doest thou here, Elijah ? And he said, I have been very jealous for Jehovah, the God of Hosts ; for the children of Israel have forsaken Thy covenant, Thine altars have they thrown down, and slain Thy prophets with the sword ; and I only am left ; and they seek my life, to take it away.

Then Jehovah said to him : Go, return on thy way by the wilderness to Damascus, and when thou comest, thou shalt anoint Hazael to be king over Syria. And Jehu son of Nimshi shalt thou anoint to be king over Israel. And Elisha son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy stead. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay ; and him that escapeth the sword of Jehu shall Elisha slay. But I will leave Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

So Elijah departed thence, and found Elisha son of Shaphat. And he was plowing, with twelve yoke of oxen before him, and he with the twelfth ; and Elijah passed over unto him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me kiss my father and my mother, and then I will follow thee. And Elijah said to him, Go back again ;

for what have I done to thee? And he returned from following him, and took the yoke of oxen, and slew them, and cooked their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

CHAPTER III.

II. **KINGS**, ii., iv.—vi., viii., xiii.

THE MIRACLES OF ELISHA.

The Ascension of Elijah—Elijah's Mantle—Elisha's First Miracle—Searching for Elijah—Healing the Waters—Cursing the Mockers—Poisoned Pottage—Miracle of the Loaves—Floating Iron—The Widow's Oil—The Woman of Shunem—The Promised Son—Death of the Child—Elisha Summoned—The Dead Raised—A Strange Coincidence—Naaman the Leper—The Captive Maid—Naaman before the Prophet—His Unbelief—Healed—He Would Worship Jehovah—Gehazi's Deceit—His Punishment—War with Syria—The Prophet's Warnings—Syrians Frustrated—Attempt to Take Him—Jehovah's Host—Blinded Syrians—Elisha Anoints Hazael—Hazael Murders Ben-hadad—Elisha's Sickness—The Arrows of Victory—Syrians Defeated—The Dead Prophet's Miracle.

Now it came to pass, when Jehovah took up Elijah in a storm into heaven, that Elijah went with Elisha from Gilgal. And Elijah said to Elisha, Tarry here ; for Jehovah hath sent me unto Beth-el. But Elisha said, As Jehovah liveth, and as thou livest, I will not leave thee. So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said to him, Knowest thou that to-day Jehovah will take away thy master from thy head ? And he said, Yea, I know it ; hold ye your peace. And Elijah said to him, Elisha, tarry here ; for Jehovah hath sent me to Jericho. And he said, As Jehovah liveth, and as thou livest, I will not leave thee. So they came to Jericho. And the sons of the

prophets that were at Jericho came near to Elisha, and said to him, Knowest thou that to-day Jehovah will take away thy master from thy head? And he answered, Yea, I know it; hold ye your peace. And Elijah said to him, Tarry here; for Jehovah hath sent me to the Jordan. And he said, As Jehovah liveth, and as thou livest, I will not leave thee. So they two went on. And fifty men of the sons of the prophets went, and stood over against them afar off; and they two stood by the Jordan. And Elijah took his mantle, and rolled it together, and smote the waters, and they were divided hither and thither, and they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said to Elisha, Ask what I shall do for thee, before I be taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me (the portion of an eldest son). And Elijah said, Thou hast asked a hard thing. If thou see me taken from thee, so be it unto thee; but if not, it shall not be so. And it came to pass, as they went on, talking as they went, that, behold, a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up in a storm into heaven. And Elisha saw it, and cried, My father, my father, the chariots of Israel and the horsemen thereof! And he saw him no more; and he took hold of his clothes, and rent them in two pieces. And he took up the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is now Jehovah, Elijah's God? And he smote the waters, and they were divided hither and thither; and Elisha went over.

And when the sons of the prophets, who were at Jericho opposite, saw him, they said, The spirit of Elijah resteth on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said to him, Behold now, thy servants are fifty strong men ; let them go and seek thy master ; lest peradventure the wind of Jehovah hath taken him up, and cast him upon some mountain, or into some valley. But he said, Ye shall not send. And they urged him till he was ashamed, and he said, Send. So they sent fifty men ; and they sought three days, but found him not. And they came back to him, while he tarried at Jericho ; and he said to them, Did not I say to you, Go not ?

And the men of Jericho said to Elisha, Behold, the situation of the city is pleasant, as my lord seeth ; but the water is bad, so the land miscarrieth. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the source of the waters, and cast salt therein, and said, Thus saith Jehovah : I have healed these waters ; there shall not be hence any more death or miscarrying. So the waters were healed unto this day, according to the word of Elisha which he spake.

And he went up thence unto Beth-el ; and as he was going up by the way, there came forth young lads out of the city, and mocked him, and said to him, Go up, thou bald head ; go up, thou bald head. And he looked behind him and saw them, and cursed them in the name of Jehovah. And there came forth two she-bears out of the wood, and tare forty-two of them. And he went thence to Mount Carmel, and thence he returned to Samaria.

And Elisha came again to Gilgal ; and the famine was

in the land. And the sons of the prophets were sitting before him ; and he said to his servant, Set on the great pot, and cook pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild cucumber-vine, and gathered therefrom his mantle full of wild gourds, and came and shred them into the pot of pottage ; for they knew them not. And they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, There is death in the pot, O man of God. And they would not eat thereof. But he said, Then bring meal. And he cast it into the pot, and said, Pour out for the people, that they may eat. And there was no harm in the pot.

And there came a man from Baal-shalishah, and brought the man of God bread of the first-fruits, twenty loaves of barley, and fresh ears of corn in his sack. And he said, Give unto the people that they may eat. And his servant said, What, should I set this before an hundred men ? But he said, Give the people, that they may eat ; for thus saith Jehovah : They shall eat, and shall leave thereof. So he set it before them, and they ate, and left thereof, according to the word of Jehovah.

And the sons of the prophets said to Elisha, Behold now, the place where we sit before thee is too small for us. Let us go unto the Jordan, and take thence every man a beam, and make us a place there, where we may dwell. And he said, Go. And they said, Be pleased to go with thy servants. And he answered, I will go. So he went with them. And they came to the Jordan, and cut down trees. And as one was felling a beam, the axe-head fell into the water ; and he cried, and said, Alas, my master ! and it was borrowed. And the man of

God said, Where did it fall? And he showed him the place. And he cut down a stick, and cast it in thither, and made the iron float. And he said, Take it up. So he put out his hand, and took it.

And a certain woman of the wives of the sons of the prophets cried unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant feared Jehovah; and the creditor is come to take my two children to be his slaves. And Elisha said to her, What shall I do for thee? Tell me; what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbors, empty vessels; borrow not a few. Then go in, and shut the door upon thyself and thy sons, and pour out into all those vessels, and when one is full, set it aside. So she went from him, and shut the door upon herself and her sons; and they brought the vessels to her, and she poured out. And when the vessels were full she said to her son, Bring me yet a vessel. And he said to her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy sons on the rest.

And it came to pass one day, that Elisha passed by Shunem, where was a rich woman; and she constrained him to eat bread. And so it was, that as often as he passed by, he turned in thither to eat bread. And she said to her husband, Behold now, I perceive that this is a holy man of God, who passeth by us continually. Let us make a little roof chamber with walls; and let us set for him there a bed, and a table, and a chair, and a candlestick; and it shall be, when he cometh to us, he

shall turn in thither. And it came to pass one day, that he came thither, and turned into the chamber and lay down there. Then he said to Gehazi his servant, Call the Shunammite. And he called her, and she stood before him. And Elisha said to Gehazi, Say to her, Behold, thou hast shewed us all this reverence ; what is to be done for thee ? Shall I speak for thee to the king, or to the captain of the host ? But she answered, I dwell among mine own people. And afterward Elisha said, What then is to be done for her ? And Gehazi answered, Verily she hath no son, and her husband is old. Then Elisha said, Call her. And he called her, and she stood in the door. And Elisha said, At this time next year, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, lie not unto thine handmaid.

And the woman conceived, and bare a son at the time Elisha had said to her. And the child grew ; and it came to pass one day, that he went out to his father to the reapers. And he said to his father, My head, my head. And he said to his servant, Carry him to his mother. So the servant took him up, and brought him to his mother, and he lay on her lap till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called to her husband, and said, Send me one of the servants, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day ? It is neither new moon nor sabbath. But she said, Peace. Then she saddled an ass, and said to her servant, Drive, and go forward ; slacken not the riding, except I bid thee.

So she went, and came unto the man of God to Mount Carmel. And it came to pass, when the man of God

saw her afar off, that he said to Gehazi his servant, Behold, the Shunammite yonder. Run to meet her, and say to her, Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well. And she came to the man of God to the hill, and caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, Let her alone; for her soul is bitter within her; and Jehovah hath hid it from me, and hath not told me. Then she said, Did I desire a son of my lord? Did I not say, Do not deceive me? Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go. If thou meet any man, salute him not; and if any salute thee, answer him not again. And lay my staff upon the face of the child. But the mother of the child said, As Jehovah liveth, and as thou livest, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Then he returned to meet Elisha, and told him, saying, The child is not awaked. And Elisha came into the house, and, behold, the child lay dead upon his bed. And he went in, and shut the door upon them twain, and prayed unto Jehovah. Then he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he bowed himself upon him, and the flesh of the child grew warm. Then he arose, and walked once to and fro in the house; and went up, and stretched himself upon him. And the child sneezed seven times, and the child opened his eyes. And Elisha called Gehazi, and said, Call this Shunammite. So he called her. And she came unto him, and he said, Take up thy son. And she went, and fell at his feet,

and bowed herself to the ground ; and she took up her son, and went out.

And it came to pass that Elisha spake to the woman whose son he had restored to life, saying, Arise, and go, thou and thine household, and sojourn wheresoever thou canst sojourn ; for Jehovah hath proclaimed a famine ; and it shall come upon the land seven years. And the woman arose, and did according to the word of the man of God ; and went, she and her household, and sojourned in the land of the Philistines seven years. And it came to pass at the end of seven years, that the woman returned out of the land of the Philistines ; and she went to cry unto the king for her house and for her land. Now the king was talking with Gehazi the servant of the man of God, saying, Tell me all the great things that Elisha hath done. And it came to pass, as he was telling the king how he restored the dead to life, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life. And when the king asked the woman, she told him. So the king appointed unto her a certain eunuch, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria ; and he was also a mighty man of valor, but he was a leper. And in their raids the Syrians had brought away captive out of the land of Israel a little maid ; and she waited on Naaman's wife. And she said to her mistress, Would that my lord were with the prophet that is in Samaria ! then

would he heal him of his leprosy. And one went in and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand shekels of gold, and ten festal garments. And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold I have sent Naaman my servant unto thee, that thou mayest heal him of his leprosy. And when the king of Israel had read the letter he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to heal a man of his leprosy? Consider, I pray you, and see how he seeketh a quarrel against me. And when Elisha the man of God heard that the king of Israel had rent his clothes he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come to me, and know that there is a prophet in Israel.

So Naaman came with his horses and his chariots, and stood at the door of Elisha's house. And Elisha sent a messenger unto him, saying, Go and wash seven times in the Jordan, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me and stand, and call on the name of Jehovah his God, and wave his hand over the place, and heal the leprosy. Are not Amanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage. But his servants came near, and spake to him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?

Then went he down, and dipped himself in the Jordan seven times, according to the word of the man of God ; and his flesh came again like the flesh of a little child and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him, and said, Behold now, I know that there is no God in all the earth, but in Israel ; now therefore, accept a present of thy servant. But Elisha said, As Jehovah liveth, before whom I stand, I will receive none. And Naaman urged him to take it ; but he refused. And Naaman said, If not, yet I pray thee let there be given to thy servant two mules' burden of earth ; for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, save unto Jehovah. In this thing Jehovah pardon thy servant ; when my master goeth into the house of Rimmon to worship there, and leaneth on my hand, and I bow myself in the house of Rimmon—when I bow myself in the house of Rimmon, Jehovah pardon thy servant in this thing. And Elisha said to him, Go in peace. So he departed from him.

And when he was gone a little way, Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared this Syrian, Naaman, in not receiving at his hands that which he brought ; as Jehovah liveth, I will run after him, and take somewhat of him. So Gehazi chased after Naaman. And when Naaman saw one running after him, he alighted from the chariot to meet him, and said, Is all well ? And Gehazi said, All is well. My master hath sent me, saying, Behold, two young men of the sons of the prophets are come to me but now from the hill country of Ephraim ; give them, I pray thee, a talent of silver, and a couple of suits

of raiment. And Naaman said, Rather, take two talents. And he urged him, and bound two talents of silver in two bags, with two suits of raiment, and laid them upon two of his servants ; and they bare them before him. And when he came to the hill, he took them from their hand, and bestowed them in the house ; and he let the men go, and they departed.

Then Gehazi went in, and stood before his master. And Elisha said to him, Whence comest thou, Gehazi ? And he said, Thy servant went no whither. And Elisha said to him, Went not mine heart with thee, when the man turned again from his chariot to meet thee ? Was it a time to receive money, and to receive garments, and oliveyards and vineyards, and flocks and herds, and bondmen and bondwomen ? So let the leprosy of Naaman cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper white as snow.

And it came to pass, that the king of Syria warred against Israel ; and he took counsel with his servants, saying, Such and such a place will I surprise. And the man of God sent unto the king of Israel, saying, Beware concerning such and such a place ; for the Syrians will surprise it. And the king of Israel sent to the place whereof the man of God told him and warned him ; and he was on his guard there, not once nor twice only, but many times. And the heart of the king of Syria was sore troubled for this thing ; and he called his servants, and said to them, Will ye not shew me which of us is for the king of Israel ? And one of his servants said, Nay, my lord, O king ; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber. And he said, Go and

see where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host ; and they came by night, and compassed the city about. And the servant of the man of God rose up early, and went forth, and, behold, an host with horses and chariots was round about the city. And the servant said unto Elisha, Alas, my master ! how shall we do ? And he answered, Fear not ; for they that are with us are more than they. And Elisha prayed, and said, Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the servant's eyes ; and he saw ; and, behold, the mountain was full of horses and chariots of fire round about Elisha.

And the Syrians came down against him, and Elisha prayed unto Jehovah, and said, Smite this people, I pray thee, with blindness. And He smote them with blindness according to the word of Elisha. Then Elisha said to them, This is not the way, neither is this the city ; follow me, and I will bring you unto the man whom ye seek. And he led them to Samaria. And it came to pass, when they were come into Samaria, that Elisha said, Jehovah, open the eyes of these men, that they may see. And Jehovah opened their eyes, and they saw ; and, behold, they were in the midst of Samaria. And the king of Israel said to Elisha, when he saw them, My father, shall I smite ? shall I smite ? But Elisha answered, Thou shalt not smite. Wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow ? Set bread and water before them, that they may eat and drink, and go to their master. And he prepared great provision for them ; and they ate and drank, and he sent them away, and they

went to their master. And the bands of Syria came no more into the land of Israel.

And it came to pass, that Elisha came to Damascus ; and Ben-hadad king of Syria was sick ; and it was told him, saying, The man of God is come hither. And the king said to Hazael, Take a present in thine hand, and go meet the man of God, and inquire of Jehovah from him, saying, Shall I recover of this sickness ? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover from this sickness ? And Elisha said to him, Go, say to him, Thou shalt surely recover ; howbeit Jehovah hath shewed me that he shall surely die. And he fastened his eyes steadfastly upon him, until he was ashamed ; and the man of God wept. And Hazael said, Why weepeth my lord ? And he answered, Because I know the evil that thou wilt do unto the children of Israel ; their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and dash in pieces their little ones, and rip up their women with child. And Hazael said, But what is thy servant, who is but a dog, that he should do this great thing ? And Elisha answered, Jehovah hath shewed me that thou shalt be king over Syria. Then Hazael departed from Elisha, and came to his master ; and he said unto him, What said Elisha to thee ? And he answered, He told me that thou shouldest surely recover. And on the morrow Hazael took the coverlet, and dipped it in water, and spread it on Ben-hadad's face, so that he died, and Hazael reigned in his stead.

And it came to pass, when Elisha was fallen sick of

the sickness whereof he died, that Joash the king of Israel came down unto him, and wept over him, and said, My father, my father, the chariots of Israel and the horsemen thereof ! And Elisha said to him, Take bow and arrows ; and he took his bow and arrows. And he said to the king of Israel, Put thine hand upon the bow ; and he put his hand upon it. And Elisha laid his hands upon the king's hands. Then Elisha said, Open the window eastward ; and he opened it. And Elisha said, Shoot ; and he shot. And Elisha said, Jehovah's arrow of victory, even the arrow of victory over Syria ; for thou shalt utterly smite the Syrians in Aphek. And he said, Take the arrows ; and he took them. And he said to the king of Israel, Smite upon the ground ; and he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times ; then hadst thou smitten Syria utterly ; but now thou shalt smite Syria thrice. So it came to pass that Joash smote Ben-hadad three times, and recovered the cities of Israel which the Syrians had taken.

And Elisha died, and they buried him. And raiding bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as the people were burying a man, that, behold, they spied a band of Moabites ; and they cast the man into the sepulchre of Elisha. And as soon as the man touched the bones of Elisha, he revived, and stood up on his feet.

CHAPTER IV.

JONAH, i.-iv.

THE STORY OF JONAH.

(A Parable of the Love of God toward the Gentiles also.)

The Command of Jehovah—Flight of Jonah—The Tarshish Ship—
A Great Storm—The Lot Falls on Jonah—He Confesses—Thrown
Overboard—Swallowed by a Fish—Jonah's Prayer—Brought to
Land—At Nineveh—Foretells Destruction—Nineveh Repents—
Jehovah Forgives—Jonah's Wrath—The Gourd—Jonah's Joy—
The Gourd Withers—Jonah is Wroth—Lesson of the Gourd.

Now the word of Jehovah came to Jonah son of Amittai, saying : Arise, go to Nineveh, the great city, and preach against it ; for their wickedness is come up before Me.

But Jonah sought to flee to Tarshish (Spain) from the presence of Jehovah. And he went down to Joppa, and found a ship bound for Tarshish, and paid the fare, and went on board of it, to go with them unto Tarshish from the presence of Jehovah. But Jehovah hurled a great wind upon the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the sailors were afraid, and cried each unto his god. And they cast forth the wares that were in the ship into the sea, to lighten it unto them. Now Jonah had gone down into the hold of the ship, and lain down, and fallen asleep. And the shipmaster came to him, and said to him, What aileth thee, sleeper ? Arise, call upon thy God, if so be that God will heed us, that we perish not.

Then they said each to the other, Come, and let us cast lots, that we may know for whose cause this evil is befallen us. So they cast lots, and the lot fell upon Jonah. Then they said to him, Tell us now wherefore this evil is befallen us? what is thy business, and whence comest thou? what is thy country, and of what people art thou? And he said to them, I am an Hebrew; and I fear Jehovah, God of heaven, who made the sea and the dry land. Then were the men exceedingly afraid, and said to him, What is it that thou hast done? And the men learned that he was fleeing from the presence of Jehovah; for he told them. So they said to him, What shall we do to thee, that the sea may be calm unto us? for the sea grew more and more tempestuous. And he said to them, Take me up, and cast me into the sea, and the sea shall be calm unto you; for I know that for my sake this great tempest is befallen you. And the men rowed hard to get back to the land, but could not, for the sea grew more and more tempestuous against them. So they cried to Jehovah, and said, Alas, Jehovah! let us not perish for this man's life, and lay not upon us innocent blood; for Thou, Jehovah, hast done as it pleased Thee. Then they took up Jonah, and cast him into the sea; and the sea ceased from its raging. Then the men feared Jehovah exceedingly; and they offered sacrifice unto Jehovah, and made vows.

Now Jehovah prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. And Jonah prayed unto Jehovah his God out of the fish's belly, and said:

Out of my affliction I called to Jehovah, and He answered me;

Out of hell I cried, Thou hast heard my voice.

For Thou didst cast me into the deep, and the flood surrounded me ;

All Thy breakers and Thy billows passed over me.

And I said, I am cast forth out of Thy sight,

Yet will I ever look toward Thy holy temple.

The waters compassed me unto death, the deep surrounded me,

Sedge was wrapped about my head.

To the roots of the mountains I descended,

The everlasting bars of earth were about me ;

But Thou hast brought my life from the pit, Jehovah, my God.

When my soul within me fainted, I thought on Jehovah,

And my prayers came unto Thee, unto Thy holy temple.

They that follow lying vanities forsake their own mercy.

As for me—with the voice of thanksgiving I would sacrifice unto Thee ;

What I have vowed, I would perform. Salvation is of Jehovah.

Then Jehovah spake to the fish, and it vomited out Jonah upon the dry land.

And the word of Jehovah came to Jonah a second time, saying : Arise, go unto Nineveh, the great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was a divinely great city, three days' journey. And Jonah entered into the city a day's journey, preaching, and saying, Yet forty days, and Nineveh shall fall. And the men of Nineveh believed in God, and proclaimed a fast, and put on sack-

cloth, both great and small. And the tidings reached the king of Nineveh, and he arose from his throne, and put off his robe, and covered him with sackcloth, and sat in ashes. And he made proclamation and commanded in Nineveh, by a decree of the king and his nobles, saying: Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water; but let them be covered with sackcloth, both man and beast, and cry mightily unto God; and let them turn each from his evil way, and from the violence that is in their hands. Who knoweth whether God will again repent, and turn from His fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, which He had purposed to do unto them, and did it not.

But it displeased Jonah exceedingly, and he was wroth. And he prayed unto Jehovah, and said: Alas, O Jehovah, was not this what I said, when I was yet in mine own country? Therefore I hasted to flee unto Tarshish; for I knew that Thou art a gracious God, full of compassion, slow to anger, and of great mercy, and repentest Thee of the evil. And now, Jehovah, take my life from me; for it is better for me to die than to live. But Jehovah said: Art thou rightly angry?

Then Jonah went out of the city, and abode before the city, and made him there an hut, and sat under it in the shadow, till he might see what would become of the city. And Jehovah prepared a gourd, and it grew up over Jonah, to be a shadow for his head, to protect him from harm. And Jonah was exceeding glad because of the gourd. But God prepared a worm when dawn rose on the morrow, and it smote the gourd, that it withered. And it came to pass, when the sun arose, that God pre-

pared a sultry east wind ; and the sun beat upon the head of Jonah, that he waxed faint, and asked within himself that he might die, saying, It is better for me to die than to live. And God said to Jonah : Art thou rightly angry for the gourd ? And he said, I am rightly angry, even unto death. And Jehovah said : Thou hast had pity for the gourd, for which thou didst not labor, neither madest it to grow ; which came up in a night, and perished in a night ; and I, should I not have pity on Nineveh, the great city ; wherein are more than sixty thousand men that know not their right hand from their left beside much cattle ?

CHAPTER V.

DANIEL, I.-VI.

THE WONDERFUL STORY OF DANIEL AND HIS FRIENDS.

(Setting forth God's unfailing deliverance of them that keep His law.)

I. THE TRAINING OF DANIEL AND HIS FRIENDS—The King's Food Unclean—Miraculous Efficacy of Herbs—Daniel Finds Favor—II. NEBUCHADREZZAR'S DREAM—Chaldeans at a Loss—Oriental Despotism—Condemned to Death—Praying to God—Daniel Before the King—The Dream of the Image—Its Interpretation—Advanced to Honor—III. NEBUCHADREZZAR'S IMAGE—Commanded to Worship—The Friends Refuse—Cast into the Fiery Furnace—An Angel in the Furnace—The Friends saved—IV. NEBUCHADREZZAR'S TRANSFORMATION—The Dream of the Great Tree—Daniel's Interpretation—Daniel's Counsel—Nebuchadrezzar's Vainglory—Deposed—Like a Beast for Seven Years—His Restoration—His Praise of God—V. BELSHAZZAR'S FEAST—Using the Temple Vessels—The Writing on the Wall—Belshazzar's Terror—Vain Soothsaying—Daniel Summoned—Belshazzar's Sins—The Writing Interpreted—Belshazzar's Fall—VI. THE DEN OF LIONS—Daniel First President—Jealous of Daniel—A Conspiracy—Decree against Worship—Daniel's Worship—Cast into the Lions' Den—Distress of Darius—Miraculous Deliverance—The Accusers Devoured—Darius Honors God.

I. Now Nebuchadrezzar, king of Babylon, bade Ashpenaz, master of his eunuchs, to take some of the children of Israel, both of the seed royal and of the nobles, and teach them the writing and the language of the Chaldeans. And the king appointed them a daily ration of royal dainties, and of his wine, to train them three

years, that at the end thereof they might stand before the king. Now among these were Daniel, Hananiah, Mishael, and Azariah. And the prince of the eunuchs gave them new names : unto Daniel, Belteshazzar ; and to Hananiah, Shadrach ; and to Mishael, Meshach ; and to Azariah, Abed-nebo.

Now Daniel resolved that he would not defile himself with the king's dainties, nor with his wine ; and he requested of the prince of the eunuchs that he might not defile himself. And the prince of the eunuchs said to Daniel, I fear my lord the king, who hath appointed your food and your drink ; for, should he see your faces worse liking than the youths which are of your own age, so should ye endanger my head with the king. Then said Daniel to the steward, whom the prince of the eunuchs had appointed over them, Try thy servants ten days ; and let them give us herbs to eat, and water to drink. Then let our faces be compared with the faces of the youths that eat of the king's dainties ; and as thou seest, deal with thy servants. And he did accordingly, and tried them ten days. And at the end of ten days their faces appeared fairer, and they were fatter in flesh, than all the youths that ate of the king's dainties. So the steward took away their dainties, and their wine, and gave them herbs.

As for these four youths, God gave them knowledge and skill in all writing and wisdom ; and Daniel understood all visions and dreams. And at the end of the time which the king had set, the prince of the eunuchs brought them in before Nebuchadrezzar. And the king conversed with them ; and there was found among them all none like Daniel, Hananiah, Mishael, and Azariah ; and they stood before the king. And in every matter of

wisdom in which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

II. Now in the second year of the reign of Nebuchadrezzar Nebuchadrezzar dreamed a dream ; and his spirit was troubled, and his sleep went from him. And the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans, to tell the king his dream. So they came and stood before the king. And the king said to them, I have dreamed a dream, and my spirit is troubled to know the dream. And the Chaldeans said to the king, O king, live forever ; tell thy servants the dream, and we will declare the meaning. The king answered and said to the Chaldeans : It is gone from me. If ye tell me not the dream and its meaning, ye shall be cut in pieces, and your houses made a dunghill. But if ye declare the dream and its meaning, ye shall receive of me gifts and rewards and great honor. Therefore tell me the dream and its meaning. They answered the second time and said, Let the king tell his servants the dream, and we will declare the meaning. The king answered and said, Verily, I perceive that ye would gain time, because ye see it is gone from me. And ye have devised false and lying words to speak before me, till the times change. But tell me the dream, and I shall know that ye can shew me its meaning. The Chaldeans answered the king, and said, There is not a man upon the earth that can shew the king's matter ; forasmuch as no king, be he never so great and powerful, hath asked such a thing of any magician, enchanter, or Chaldean. It is a strange thing that the king requireth, and there is none other that can shew it unto the king, except the gods, who dwell not with flesh.

Thereupon the king waxed wroth, and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain ; and they sought Daniel and his companions to put them to death. But Daniel answered and said to Arioch captain of the king's guard, who was gone forth to slay the wise men of Babylon, Wherefore the stern decree from the king ? Then Arioch told Daniel. And Daniel went to his house, and told Hananiah, Mishael, and Azariah, his companions ; that they might implore the mercy of the God of heaven concerning this secret ; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then the secret was revealed unto Daniel in a vision of the night. Therefore Daniel blessed the God of heaven, and said, I thank Thee, and praise Thee, O God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of Thee. Then Daniel went to Arioch, and said to him, Destroy not the wise men of Babylon. Bring me in unto the king, and I will shew the king the meaning.

Then Arioch brought Daniel unto the king in haste, and said to him, I have found a man of the children of the captivity of Judah, that will make known unto the king the meaning. The king answered and said to Daniel, Canst thou tell me the dream which I saw and its meaning ? Daniel answered the king, and said, There is a God in heaven that revealeth secrets, and He hath made known to King Nebuchadrezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these : Thou, O king, sawest, and behold a great image. Its head was of fine gold, its breast and its arms of silver, its belly and its thighs of bronze, its legs of iron,

its feet part of iron, and part of clay. As thou didst behold, a stone, not hewn by hands, smote the image upon its feet of iron and clay, and brake them in pieces. Then the iron, the clay, the bronze, the silver, and the gold, were broken in pieces together, and became like the chaff of summer threshing-floors ; and the wind carried them away, that they were found no more ; and the stone that smote the image became a great rock, and filled the whole earth. This is the dream ; and we will tell the meaning of it unto the king. Thou, O king, art king of kings, unto whom the God of heaven hath given kingdom, power, and strength, and glory ; and into thine hand hath He given all that live, the children of men, the beasts of the field, and the fowls of the heaven, and hath made thee to rule over them all. Thou art the head of gold. And after thee shall arise another kingdom inferior to thee ; and another third kingdom of bronze, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron ; and as iron that crusheth all things, shall it break in pieces and crush. But whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom, partly strong, and partly brittle ; and they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom, which shall not be destroyed for ever, and the government thereof shall not be given to another people. It shall break in pieces and consume all these kingdoms, and it shall stand for ever. The great God hath made known to the king what shall come to pass hereafter ; and the dream is certain, and its meaning sure.

Then King Nebuchadrezzar fell upon his face, and worshipped Daniel, and commanded that they should

offer an oblation and sweet incense, and said, Of a truth your God is God of gods, and Lord of kings, and revealer of secrets, since thou hast been able to reveal this secret. Then the king made Daniel great, and gave him many great gifts, and made him ruler over all the province of Babylon, and chief governor over all the wise men of Babylon.

III. King Nebuchadrezzar made an image of gold, whose height was sixty cubits, and its breadth six cubits. He set it up in the plain of Dura, in the province of Babylon. And King Nebuchadrezzar sent and gathered together the satraps, the governors, and the pashas, the judges, the treasurers, the counsellors, the lawyers, and all the rulers of the provinces, to come to the dedication of the image which King Nebuchadrezzar had set up. So they were gathered together ; and they stood before the image that Nebuchadrezzar had set up. And the herald cried aloud, To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the instruments of all kinds of music, ye fall down and worship the golden image that King Nebuchadrezzar hath set up. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore when all the peoples heard the sound of all kinds of music, all the peoples, nations, and languages, fell down and worshipped the golden image that King Nebuchadrezzar had set up.

Howbeit, some Chaldeans came, and brought accusation against the Jews ; and said to King Nebuchadrezzar, O king, live forever : Thou, O king, hast made a decree, that every man that heareth the instruments of all kinds of music shall fall down and worship the golden image ; and whoso falleth not

down and worshipping shall be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nebo ; these men, O king, have not regarded thee ; they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadrezzar in rage and fury commanded to bring Shadrach, Meshach, and Abed-nebo. Then they brought these men unto the king. Nebuchadrezzar answered and said unto them, Is it of purpose, Shadrach, Meshach, and Abed-nebo, that ye serve not my god, nor worship the golden image which I have set up ? Now if ye be ready, at what time ye hear the sound of all kinds of music, fall down and worship the image which I have made ; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace ; and who is the god that shall deliver you out of my hands ? Shadrach, Meshach, and Abed-nebo, answered and said to the king, O Nebuchadrezzar, we have no need to answer thee in this matter. Whether our God whom we serve be able to deliver us from the burning fiery furnace, and will deliver us out of thy hand, O king ; or whether not ; be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadrezzar full of fury, and he commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded mighty men of his army to bind Shadrach, Meshach, and Abed-nebo, to cast them into the burning fiery furnace. Then these men were bound in their garments, and cast into the midst of the burning fiery furnace. And because the furnace was exceeding hot, the flame

of the fire slew the men that took up Shadrach, Meshach, and Abed-nebo. But those three men fell down bound into the midst of the burning fiery furnace.

Then King Nebuchadrezzar was astonished, and rose up in haste, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, Yea, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire unhurt; and the aspect of the fourth is like a son of the gods. Then Nebuchadrezzar drew near to the door of the burning fiery furnace, and said, Shadrach, Meshach, and Abed-nebo, servants of the Most High God, come forth hither. Then Shadrach, Meshach, and Abed-nebo, came forth out of the midst of the fire. And the satraps, the governors, and the pashas, and the king's counsellors, being gathered together, saw these men, that the fire had no power on their bodies, and the hair of their head was not singed, and their garments were not changed, and no smell of fire was come upon them.

Nebuchadrezzar answered and said, Blessed be the God of Shadrach, Meshach, and Abed-nebo, who hath sent His angel, and delivered His servants that trusted in Him, and disobeyed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. And I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nebo, shall be cut in pieces, and their houses made a dunghill; because there is no other god that can deliver like this. Then the king promoted Shadrach, Meshach, and Abed-nebo, in the province of Babylon.

IV. King Nebuchadrezzar made proclamation, and said: I Nebuchadrezzar was at rest in mine house, and

flourishing in my palace. I saw a dream which made me afraid ; and my thoughts upon my bed and the visions of my mind troubled me. And I commanded to bring in all the wise men of Babylon unto me, that they might make known unto me the meaning of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers ; and I told the dream before them ; but they told me not the meaning of it. But at the last Daniel came unto me, whose name was Belteshazzar, after the name to my god, and in whom is the spirit of the holy gods, and I told him the dream : Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret is hid from thee, tell me the meaning of the visions of the dream that I have seen. I saw, and behold a tree in the midst of the earth, and its height was great. The tree grew, and was strong, and its height reached unto heaven, and the sight of it to the end of all the earth. Its leaves were fair, and its fruit abundant, and in it was food for all. The beasts of the field found shelter under it, and fowls of the heaven dwelt in its branches, and all flesh was fed of it. I saw, and, behold, a holy watcher came down from heaven. He cried aloud, and said thus : Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit ; let the beasts get away from under it, and the fowls from its branches. But leave the stump of its roots in the earth, with a band of iron and bronze, in the tender grass of the field ; and let it be wet with the dew of heaven, and let its portion be with the beasts in the grass of the earth, till seven years pass over it. This dream I King Nebuchadrezzar have seen, and thou, Belteshazzar, declare the meaning, for all the wise men of my kingdom are not able to

make known unto me the meaning ; but thou art able, for the spirit of the holy gods is in thee.

Then Daniel was in terror for a space, and his thoughts troubled him. The king answered and said, Belteshazzar, let not the dream or the meaning trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and to thine adversaries. The tree that thou sawest is thyself, O king, whose greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. And whereas the king saw a holy watcher come down from heaven, and say : Hew down the tree and destroy it ; but leave the stump of its roots in the earth, with a band of iron and bronze, in the tender grass of the field ; and let it be wet with the dew of heaven, and let its portion be with the beasts of the field, till seven years pass over it ; this is the meaning, O king, and it is the decree of the Most High, which is come upon my lord the king : that thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass like oxen, and shalt be wet with the dew of heaven, and seven years shall pass over thee ; till thou know that the Most High ruleth the kingdom of men, and giveth it to whom he will. But whereas they commanded to leave the stump of the roots of the tree, thy kingdom shall be restored unto thee, after thou hast learned that the heavens do rule. Wherefore, O king, accept my counsel, and make amends for thy sins by righteousness, and thine iniquities by showing mercy to the poor ; if so be thy prosperity be prolonged.

All this came upon King Nebuchadrezzar. At the end of twelve months he was walking upon the royal palace of Babylon. The king answered and said, Is not this

great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty? While the word was in the king's mouth, there fell a voice from heaven : King Nebuchadrezzar, to thee it is spoken : the kingdom is departed from thee ; and thou shalt be driven from men, and thy dwelling shall be with the beasts of the field ; thou shalt be made to eat grass like oxen, and seven years shall pass over thee ; until thou learn that the Most High ruleth the kingdom of men, and giveth it to whom He will. The same hour it was fulfilled upon Nebuchadrezzar ; and he was driven from men, and ate grass like oxen, and his body was wet with the dew of heaven, and his hair grew like eagles' feathers, and his nails like birds' claws.

And at the end of the time I Nebuchadrezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth for ever ; whose dominion is an everlasting dominion, and His kingdom for ever and aye ; and all the inhabitants of earth are reputed as nothing ; and He doeth according to His will in the army of heaven, and among the inhabitants of earth ; and there is none that stayeth His hand, or saith to Him, What doest Thou ? And my majesty and my beauty returned unto me, and my counsellors and my lords came unto me ; and I was established in my kingdom, and excellent greatness was added unto me. Therefore I Nebuchadrezzar praise and extol and honor the King of heaven ; for all His works are truth, and His ways justice ; and those that walk in pride He can abase.

V. King Belshazzar made a great feast to a thousand of his lords, and drank wine in the presence of the thousand. When Belshazzar had tasted wine, he com-

manded to bring the golden and silver vessels which Nebuchadrezzar his father had taken out of the temple of Jerusalem ; that the king and his lords, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple the house of God at Jerusalem ; and the king and his lords, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold, and silver, bronze, iron, wood, and stone.

In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace ; and the king saw the hand that wrote. Then the king's color changed, and his thoughts troubled him ; and the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king answered and said to the wise men of Babylon, Whosoever shall read this writing, and show me the meaning of it, shall be clothed with purple, and have a chain of gold about his neck, and shall rule as the third in the kingdom. Then came in all the king's wise men ; but they could not read the writing, nor make known to the king the meaning. Then was king Belshazzar greatly troubled, and his face grew pale, and his lords were perplexed.

By the command of the king and his lords the queen was come into the banquet house. The queen answered and said, O king, live for ever ; let not thy thoughts trouble thee, nor let thy face grow pale. There is a man in thy kingdom, in whom is the spirit of the holy gods ; in whom were found in the days of thy father enlightenment and understanding and wisdom, like the wisdom of the gods ; whom King Nebuchadrezzar thy father made

master of the magicians, enchanters, Chaldeans, and soothsayers. Now let Daniel be called, and he will show the meaning.

Then Daniel was brought in before the king. The king answered and said to Daniel, Art thou Daniel, of the children of the captivity of Judah, whom the king my father brought out of Judah, of whom I have heard that the spirit of the gods is in thee, and that enlightenment and understanding and excellent wisdom are found in thee? Now therefore the wise men, the enchanters, have been brought in before me, to read this writing, and make known unto me its meaning; but they could not show the meaning of it. But I have heard of thee, that thou canst give interpretations, and dissolve doubts. Now if thou canst read the writing, and make known to me its meaning, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt rule as the third in the kingdom.

Then Daniel answered and said unto the king, Keep thy gifts, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the meaning. The Most High God gave Nebuchadrezzar thy father kingdom, and greatness, and glory, and majesty; and because of the greatness that He gave him, all peoples, nations, and languages trembled and feared before him; whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened that he dealt proudly, he was deposed from his kingly throne, and his glory taken from him; and he was driven out from the sons of men; and his heart was made like the beasts, and his dwelling was

with the wild asses ; he was fed with grass like oxen, and his body was wet with the dew of heaven ; until he learned that the Most High God ruleth the kingdom of men, and setteth up over it whom He will. But thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this ; but hast lifted up thyself against the Lord of heaven ; and they have brought the vessels of His house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver, and gold, of bronze, iron, wood, and stone, which see not, nor hear, nor know ; but the God in whose hand is thy breath, and whose are all thy ways, hast thou not glorified. Therefore the hand was sent from before Him, and this writing was inscribed. And this is the writing that was inscribed, MENE, TEKEL, PERES. This is the meaning of it : MENE (number) ; God hath numbered thy kingdom, and brought it to an end. TEKEL (weigh) ; thou art weighed in the balances, and found wanting. PERES (divide) ; thy kingdom is divided, and given to the Medes and Persians.

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should rule as the third in the kingdom. In that night Belshazzar the Chaldean king was slain.

VI. It pleased Darius to set over the kingdom an hundred and twenty satraps, to be over the whole kingdom ; and over them three presidents, of whom Daniel was one ; that these satraps might give account to them, and that the king should suffer no loss. Now this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him ; and the king was minded to set him over the whole realm. Therefore the presi-

dents and satraps sought to find occasion against Daniel regarding the government ; but they could find none occasion of fault ; because he was faithful, and no sort of fault was found in him. Then these men said, We shall find no occasion against this Daniel, unless we find it against him in the law of his God. Therefore these presidents and satraps came together to the king, and said thus unto him, King Darius, live for ever : all the presidents of the kingdom, the governors and satraps, the counsellors and pashas, are agreed that the king should establish a royal statute, and issue a decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, issue the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which changeth not. So King Darius signed the writing and the decree.

As for Daniel, when he knew that the writing was signed, he went into his house (and his windows were open in his chamber toward Jerusalem), and kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he used to do aforetime. So these men assembled together, and found Daniel making petition and supplication unto his God. Then they came, and reminded the king of the king's decree : Didst thou not sign a decree that any man that shall make petition unto any god or man for thirty days, save unto thee, O king, shall be cast into the den of lions ? The king answered and said, It is true, according to the law of the Medes and Persians, which changeth not. Then they answered and said unto the king, Daniel, of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his

petition three times a day. Then the king, when he heard this, was sore displeased, and set his heart on Daniel to deliver him, and labored to rescue him till the going down of the sun. Then these men assembled together unto the king, and said to the king, Know, O king, that it is a law of the Medes and Persians, that no decree nor statute which the king issueth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. The king answered and said to Daniel, Thy God whom thou servest continually, may He deliver thee. And a stone was brought, and laid upon the mouth of the den ; and the king sealed it with his own signet, and with the signet of his lords ; that there might be no change of purpose concerning Daniel. Then the king went to his palace, and passed the night fasting ; and no dancing girls were brought before him ; and his sleep fled from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a lamentable voice, and said to Daniel, Daniel, servant of the living God, was thy God, whom thou servest continually, able to deliver thee from the lions ? Then said Daniel unto the king, O king, live for ever : my God sent His angel, and shut the lions' mouths, and they have not hurt me ; because I was found innocent before Him. Before thee also, O king, have I done no wrong. Then was the king exceeding glad, and commanded them to take Daniel up out of the den. And Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God. And the king commanded, and they brought those men who had accused Daniel, and cast them into the den of lions, them, their children, and

their wives ; and the lions seized them, and brake all their bones in pieces, or ever they came to the bottom of the den.

Then King Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth : Peace be multiplied unto you. I make a decree, that in all my dominions men tremble and fear before the God of Daniel ; for He is the living God, steadfast for ever, whose kingdom shall not be destroyed, whose dominion lasteth unto the end. He delivereth and rescueth, and worketh signs and wonders in heaven and in earth.

CHAPTER VI.

ESTHER, i.-ix.

ESTHER, OR THE FEAST OF PURIM.

Xerxes, Great Feast—Vashti's Disobedience—Vashti Deposed—Gathering Maidens for the King—Mordecai and Esther—Esther's Beauty—Esther Made Queen—Mordecai Discovers a Conspiracy—Recorded in the Chronicles—Haman Made Vizier—Mordecai Being a Jew Refuses Homage—Haman Plots the Destruction of the Jews—The King Persuaded—The Decree Issued—Mordecai's Distress—He Appeals to Esther—Esther's Brave Resolve—She Appeals to the King—Finds Favor—The First Banquet—Haman Plans Mordecai's Death—The King Reads the Chronicles—Mordecai's Reward—Haman the Agent—Haman Begins to Fall—The Second Banquet—Esther Accuses Haman—Hanged on His Own Gallows—Mordecai Vizier—The Decree Reversed—The Jews Slay Their Haters—Feast of Purim Established.

Now it came pass in the days of Xerxes, who reigned from India unto Ethiopia, over an hundred and twenty-seven provinces, in the third year of his reign, that Xerxes made a feast unto all his princes and his servants, an hundred and eighty days in Susa, the royal residence. And when these days were past, the king made a feast unto all the people that were found in Susa, both great and small, seven days, in the court of the garden of the king's palace. Vashti the queen also made a feast for the women in the royal house which belonged to King Xerxes. On the seventh day, when the king's heart was merry with wine, he commanded the seven eunuchs that ministered before him to bring Vashti the queen into his

presence with the royal crown, to show the peoples and the princes her beauty ; for she was fair to look on But Queen Vashti refused to come at the king's command at the hand of the eunuchs ; and the king was very wroth, and his anger burned within him.

Then the king said to the wise men, that knew the times, What shall we do unto Queen Vashti according to law, because she hath not done the bidding of King Xerxes by the eunuchs ? And Memucan spake before the king and the princes, Queen Vashti hath not only wronged the king, but also all the princes, and all the peoples that are in all the provinces of King Xerxes. For the queen's deed will become known unto all women, and make their husbands contemptible in their sight, if it be reported, King Xerxes commanded Vashti the queen to be brought into his presence, and she came not. If it please the king, let there go forth a royal decree, and let it be written among the laws of the Persians and the Medes, that Vashti come not into the presence of King Xerxes ; and let the king give her royal dignity unto another that is better than she. And the saying pleased the king and the princes ; and the king did according to the word of Memucan.

Afterward, when the wrath of King Xerxes was appeased, he remembered Vashti. Then said the king's servants that ministered unto him, Let fair young virgins be sought for the king in all the provinces of his kingdom, and let them be gathered together unto Susa, to the house of the women ; and let the maiden that pleaseth the king be queen instead of Vashti. And it pleased the king ; and he did so.

There was a Jew in Susa, named Mordecai, a Benjamite, who had been carried away from Jerusalem with

Jeconiah king of Judah, whom Nebuchadrezzar the king of Babylon had carried away. Now he had adopted Haddassah (Myrtle), that is Esther (Star), his uncle's daughter, for she had neither father nor mother; and the maiden was fair and beautiful. And it came to pass, when the king's decree became known, and many maidens were gathered together unto Susa, that Esther was brought into the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and obtained kindness of him. And Esther did not tell her nation nor her kindred; for Mordecai charged her not to tell it. And Mordecai walked every day before the court of the women's house, to learn of Esther's welfare, and how it went with her.

Now when the turn of each maiden was come to go in to King Xerxes, whatsoever she desired was given her to deck herself to go out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's eunuch, who kept the concubines. She came in unto the king no more, except the king desired her, and she was called by name. And when the turn of Esther was come to go in unto the king, she asked nothing but what Hegai the king's eunuch, the keeper of the women, appointed. And Esther found favor in the sight of all them that looked upon her. And Esther was brought unto King Xerxes into his royal palace, in the tenth month, that is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favor in his sight above all the virgins; and he set the royal crown upon her head, and made her queen instead of Vashti. And the king made a great

feast unto all his princes and his servants, Esther's feast ; and he released the provinces from taxes, and gave gifts after the manner of kings. But Esther told not yet her kindred nor her nation, as Mordecai had charged her ; for Esther did the commandment of Mordecai, like as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's eunuchs, doorkeepers, Bigthan and Teresh, were wroth, and purposed to lay hands on King Xerxes. And it became known to Mordecai, who told Esther the queen ; and Esther told the king in Mordecai's name. And inquisition was made, and it was found to be so, and they were both hanged on a tree ; and it was written in the book of the chronicles before the king.

After these things King Xerxes promoted Haman son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes. And all the king's servants, that were in the king's gate, bowed the knee, and did reverence to Haman ; for so the king commanded concerning him. Only Mordecai bowed not the knee, nor did him reverence. And the king's servants, that were in the king's gate, said to Mordecai, Why transgresseth thou the king's commandment ? And when they spake often unto him, and he hearkened not unto them, they told Haman, to see whether Mordecai's reason would hold good ; for he told them that he was a Jew. And when Haman saw that Mordecai bowed not the knee, nor did him reverence, then was Haman full of wrath. And he thought it unworthy to lay hands on Mordecai alone ; but Haman sought to destroy all the Jews throughout the whole kingdom of Xerxes.

Then Haman cast Pur, that is, the lot, to choose the

time, and it fell out for the month Adar. And Haman said unto King Xerxes, There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom, whose laws are diverse from those of every people ; neither keep they the king's laws ; therefore it is not meet for the king to suffer them. If it please the king, let it be decreed that they be destroyed ; so shall I pay ten thousand talents of silver into the hands of those that have the charge of the matter, to bring it into the king's treasuries. Then the king took his ring from his hand, and gave it unto Haman son of Hammedatha the Agagite, the Jews' enemy. And the king said to Haman, Both the silver and the people are given unto thee, to do with them as seemeth good to thee. Then the king's scribes were summoned, in the first month, on the thirteenth day, and they wrote according to all that Haman commanded ; and letters were sent by posts into all the king's provinces, to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, upon the thirteenth day of the twelfth month, that is the month Adar, and to take their spoil for a prey. Then the king and Haman sat down to drink ; but the city of Susa was perplexed.

Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth and ashes, and went into the midst of the city, and cried with a loud and bitter cry. And he came before the king's gate ; for none might enter within the king's gate clothed with sackcloth. And Esther's maidens and her eunuchs came and told her ; and the queen was greatly grieved ; and she sent raiment to clothe Mordecai, and to take his sackcloth from off him ; but he received it not. Then

Esther summoned Hathach, one of the king's eunuchs, whom he had appointed to attend upon her, and charged him to go to Mordecai, to learn what it meant, and why it was. So Hathach went forth to Mordecai unto the city square, which was before the king's gate. And Mordecai told him of all that had happened, and the exact sum of money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. And he gave him a copy of the decree that was published in Susa to destroy them, to shew it unto Esther, that he should charge her to go in unto the king, and make supplication unto him for her people. So Hathach came and told Esther the words of Mordecai. Then Esther spake to Hathach, and gave him a message unto Mordecai ; All the king's servants, and the people of the king's provinces, know, that whosoever, man or woman, that is not bidden, cometh unto the king into the inner court, there is the same law, that he be put to death, except such to whom the king shall hold out the golden sceptre, that he may live. And I have not been bidden to come in unto the king these thirty days. And Esther's words were told to Mordecai. Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou holdest thy peace at this time, then relief and deliverance shall arise for the Jews from another place, but thou and thy father's house shall perish. And who knoweth whether thou art not become queen for such a time as this ? Then Esther bade them return answer unto Mordecai, Go, gather together all the Jews that are found in Susa, and fast for me, neither eat nor drink three days, night or day. I also and my maidens will fast in like manner ; then I will go in unto the

king, although it be against the law ; and if I perish, I perish. So Mordecai went his way, and did according to all that Esther had commanded him.

And on the third day Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's dwelling ; and the king sat upon his royal throne in the royal house, over against the entrance of the house. And when the king saw Esther the queen standing in the court, she obtained favor in his sight ; and the king held out to Esther the golden sceptre that was in his hand. And Esther drew near, and touched the top of the sceptre. And the king said to her, What wilt thou, Queen Esther ? and what is thy request ? It shall be given thee even to the half of the kingdom. And Esther said, If it please the king, let the king and Haman come to-day unto the banquet that I have prepared for him. Then the king said, Cause Haman to make haste, that it may be done as Esther hath said.

So the king and Haman came to the banquet that Esther had prepared. And the king said unto Esther at the banquet, What is thy petition ? and it shall be granted thee ; and what is thy request ? even to the half of the kingdom it shall be performed. Then answered Esther, and said, If I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.

Then went Haman forth that day joyful and glad of heart ; but when Haman saw Mordecai in the king's gate, who stood not up nor trembled before him, he was filled with wrath against Mordecai. Nevertheless Haman refrained himself, and went home ; and he sent and

fetches his friends and Zeresh his wife. And Haman recounted unto them the glory of his riches, and his many children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. And Haman said, Yea, Esther the queen let no man come in with the king unto the banquet that she had prepared but me ; and to-morrow also am I invited unto her together with the king. But all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then Zeresh his wife and all his friends said unto him, Let a tree be prepared fifty cubits high, and in the morning speak unto the king that Mordecai may be hanged thereon ; then go merrily with the king unto the banquet. And it pleased Haman ; and he caused the tree to be prepared.

That night the king could not sleep ; and he commanded to bring the book of records of the chronicles, and they were read before the king. And it was found written, that Mordecai had told of Bigthan and Teresh, two of the king's eunuchs, doorkeepers, who had planned to lay hands on king Xerxes. And the king said, What honor and dignity hath been given Mordecai for this ? Then said the king's servants that ministered unto him, There hath been nothing done for him. And the king said, Who is in the court ? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the tree that he had prepared for him. And the king's servants said to him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said to him, What shall be done to the man whom the king delighteth to honor ? Now Haman said in his heart, Whom would the king delight to honor more than me ?

And Haman said to the king, For the man whom the king delighteth to honor, let royal apparel be brought such as the king useth to wear, and the horse that the king rideth upon, and the king's crown which is set upon his head ; and let the apparel and the horse be delivered to one of the king's most noble princes, that they may array the man whom the king delighteth to honor, and cause him to ride on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor. Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate ; let nothing fail of all that thou hast spoken. Then Haman took the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honor. And Mordecai returned to the king's gate.

But Haman hasted to his house, mourning and with covered head. And Haman recounted unto Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him. While they were yet talking with him, came the king's eunuchs, and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, Queen Esther ? and it shall be granted thee ;

and what is thy request ? even to the half of the kingdom it shall be performed. Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request ; for we are sold, I and my people, to be destroyed, to be slain, and to perish. Then spake King Xerxes and said to Esther the queen, Who is he, and where is he, that durst presume to do so ? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen. And the king arose in his wrath from the banquet, and went into the palace garden. And Haman arose to make request for his life to Esther the queen ; for he saw that there was evil determined against him by the king. And the king returned out of the palace garden into the banquet hall ; and Haman was fallen upon the couch whereon Esther was. Then said the king, Will he also force the queen before me in the house ? The king commanded, and they covered Haman's face. Then said Harbonah, one of the eunuchs before the king, Behold also, the tree fifty cubits high, which Haman prepared for Mordecai, who did good unto the king, standeth in the house of Haman. And the king said, Hang him thereon. So they hanged Haman on the tree that he had prepared for Mordecai. So the king's wrath was appeased.

On that day King Xerxes gave the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king ; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

Then Esther spake yet again before the king, and fell

down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king. And she said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman son of Hammedatha the Agagite, which he wrote to destroy the Jews that are in all the king's provinces. For how can I endure to see evil befall my people? or how can I endure to see the destruction of my kindred? Then King Xerxes said to Esther the queen and to Mordecai the Jew, Behold, I have given unto Esther the house of Haman, and him they have hanged upon the tree, because he laid his hand upon the Jews. Write ye also concerning the Jews, as it liketh you, in the king's name, and seal it with the king's ring. For the writing which is written in the king's name, and sealed with the king's ring, may no man reverse. Then the king's scribes were summoned in the third month, that is the month Sivan, on the twenty-third day; and it was written according to all that Mordecai commanded unto the Jews, and to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia. And Mordecai wrote in the name of King Xerxes, and sealed it with the king's ring, and sent letters by posts on horseback, the king permitted the Jews that were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all that would assault them, and to take their spoil for a prey, upon one day, upon the thirteenth of the month Adar. And in every province, and in

every city, whithersoever the king's decree came, the Jews had gladness and joy, a feast and a holiday. And many of the people of the land became Jews ; for the fear of the Jews was fallen upon them.

And in the twelfth month, that is the month Adar, on the thirteenth day, the Jews gathered themselves together in their cities throughout all the provinces of King Xerxes, to lay hand on such as sought their hurt. And no man could withstand them ; for the fear of them was fallen upon all the peoples. And all the princes of the provinces helped the Jews ; because the fear of Mordecai was fallen upon them. For Mordecai was great in the king's house, and his fame went forth throughout all the provinces ; for Mordecai waxed greater and greater. And the Jews smote all their enemies with the stroke of the sword, and with slaughter and destruction, and did what they would unto them that hated them. And in Susa the Jews slew five hundred men, the ten sons of Haman son of Hammedatha, the Jews' enemy ; but on the spoil they laid not their hand.

The same day the number of those that were slain in Susa was brought before the king. And the king said to Esther the queen, The Jews have slain five hundred men in Susa, the royal residence, and the ten sons of Haman ; what then have they done in the rest of the king's provinces ! Now what is thy petition ? and it shall be granted thee ; or what is thy request further ? and it shall be done. Then said Esther, If it please the king, let it be granted to the Jews that are in Susa to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the tree. And the king commanded that it should be so done. So the Jews that were in Susa gathered together on the fourteenth day

also of the month Adar, and slew three hundred men in Susa ; but on the spoil they laid not their hand. And the other Jews that were in the king's provinces gathered together, and stood for their lives, and slew of them that hated them seventy-five thousand ; but on the spoil they laid not their hand. And on the fourteenth day of the month Adar they rested, and made it a day of feasting and gladness. But the Jews that were in Susa assembled together on the thirteenth and on the fourteenth ; and on the fifteenth they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwell in the unwalled towns, make the fourteenth day of the month Adar a day of gladness and feasting, and a holiday, and a time of sending gifts to one another.

And the Jews called these days Purim, because Haman son of Hammedatha the Agagite cast Pur, that is, the lot, to destroy them. And the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days every year ; and that these days should be remembered and kept throughout every generation, every family, every province, and every city ; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

PART IV.

HEBREW PROPHECY.

CHAPTER I.

ISAIAH, i., vi., xix., xxix., xxxiii.

SIX VISIONS OF ISAIAH.

I. THE CALL TO PROPHECY—A Vision of the Holy of Holies—Isaiah's Consciousness of Sin—His Sin is Purged—Commissioned to Preach Repentance—Vain Results of his Preaching Foreseen—Calamities that Enue—A Tenth shall not Remain—Indestructibility of Israel—II. RIGHTEOUSNESS NOT SACRIFICE—Israel's Infidelity—His Punishment—Jerusalem alone left standing—Sacrifice and Prayer Useless—Right Deeds Required—Promise and Threat—Wicked Rulers of Jerusalem—The Cleansing of Jerusalem—The City of the Saints—The Cloud and the Pillar of Fire—III. THE FRUITLESS VINEYARD—A Harvest Song as Text—What was Done for the Vineyard—The Vineyard Desolate—Israel that Vineyard—Jehovah's Wrath—The Assyrians Summoned—Israel their Prey—IV. THE BURDEN OF EGYPT—The Kingdoms of Egypt at War—The Nile Failure—Folly of the Counsellors—Judah a Terror to Egypt—Jehovah, Lord of Egypt—The Reign of Peace—The Three Kingdoms of Jehovah—V. VISION OF ARIEL—Assyrians Besiege Jerusalem—Jerusalem Brought very Low—Sudden Destruction of Assyrians—Their Triumph but a Dream—VI. DOWNFALL OF SENNACHERIB—Spoiling and not Spoiled—The Prayer to Jehovah—Jehovah's Intervention—Terror in Jerusalem—The Sinners Afraid—Who shall be Saved—The Fortress of the Saints—Jerusalem Inviolable—Jehovah our Saviour.

(THE visions of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jothan, Ahaz, and Hezekiah, kings of Judah.)

I.—In the death year of King Uzziah I saw the Lord sitting upon a throne, high and lifted up, and His train

filled the temple. Above Him were standing seraphim, six winged each of them ; with twain they covered their face, and with twain they covered their feet, and with twain they did fly. And one cried to another, and said : Holy, holy, holy, Jehovah of Hosts ; the whole earth is full of His glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me ! for I am undone ; for a man of unclean lips am I, and amid a people of unclean lips I dwell ; for mine eyes have seen the King, Jehovah of Hosts. Then flew one of the seraphim unto me, with a coal in his hand, which he had taken with the tongs from off the altar. And he touched my mouth, and said : Lo, this hath touched thy lips ; and thine iniquity is taken away, and thy sin forgiven.

Then I heard the voice of the Lord, saying : Whom shall I send, and who will go for us ? And I said, Here am I ; send me. And He said : Go, and say to this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the heart of this people fat, and their ears heavy, and besmear their eyes ; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn again, and be healed.

And I said, How long, O Lord ? And He answered : Until cities be waste without inhabitant, and houses without men, and the ground be utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land. And should there be yet a tenth in it, it shall again be destroyed. (It is like the terebinth, or the oak, in which, when they are felled, a stock remaineth ; a holy seed is its stock.)

II.—(And because the nation was corrupt, and their

religion was sacrifice and prayer and not righteousness, therefore spake the prophet, saying :)

Hear, O heavens, and give ear, O earth, for Jehovah hath spoken : I have reared and nurtured children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib ; Israel knoweth not, My people understandeth not. Ah sinful nation, people laden with guilt, seed of evil-doers, children that are corrupt ! They have forsaken Jehovah, they have despised the Holy One of Israel, they are gone backward. Why will ye still be stricken, will revolt more and more ? Every head is sick, and every heart faint. From the sole of the foot unto the head there is no soundness in him ; but wounds, and wales, and festering sores, not closed, nor bound up, nor softened with oil. Your land—a desolation ; your cities—burned with fire ; your fields—strangers devour them in your presence ; and the desolation is like the overthrow of Sodom ; and the daughter of Zion is left like a booth in a vineyard, like a lodge in a garden of cucumbers.

Hear the word of Jehovah, ye judges of Sodom ; give ear to the teaching of our God, ye people of Gomorrah. What is to Me the multitude of your sacrifices ? saith Jehovah. I am full of the burnt offerings of rams, and the fat of fed beasts ; and in the blood of bullocks, and lambs, and he-goats, I delight not. When ye come to see My face (who hath required this at your hand, to trample My courts ?) bring no more vain oblations ; incense is an abomination unto Me ; new moon and sabbath, the calling of assemblies, I cannot endure ; yea, the solemn meeting is iniquity ; your new moons and appointed feasts I hate ; they are a cumbrance unto Me. I am weary of forgiving ; and when ye spread forth

your hands, I will hide Mine eyes from you ; yea, though ye make many prayers, I will not hear ; your hands are full of blood. Wash you, make you clean ; put away the evil of your doings from before Mine eyes ; cease to do evil ; learn to do well ; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

Come and let us reason together, saith Jehovah : though your sins be as scarlet, they shall be as white as snow ; though they be red as crimson, they shall be as wool. If ye will obey, ye shall eat the good of the land ; but if ye refuse and rebel, ye shall be eaten by the sword ; for the mouth of Jehovah hath spoken it.

How is the faithful city become faithless ; she that was full of justice ! Righteousness used to dwell in her, but now murderers. Thy silver is become dross, thy wine mixed with water. Thy princes are rebels, and comrades of thieves ; all of them love bribes, and seek for rewards ; they judge not the fatherless, and the cause of the widow cometh not unto them.

Therefore saith the Lord, Jehovah of Hosts, the Mighty One of Israel : Ah, I will appease Me of my foes, and avenge Me of Mine enemies ; and I will turn My hand upon thee, and purge thy dross as with lye, and take away all thine alloy. Then will I restore thy judges as at the first, and thy counsellors as at the beginning ; afterward thou shalt be called The city of righteousness, the faithful city.

When the Lord shall have washed away the filth of the daughters of Zion, and have purged away the bloodshed of Jerusalem, with the breath of judgment, and the breath of destruction ; in that day shall the new growth of Jehovah be beautiful and glorious. And it shall come to pass, that he that is left in Zion, and he that

remaineth in Jerusalem, shall be called holy, every one that is destined for life in Jerusalem. And Jehovah will create over the whole site of Mount Zion, over the place of her assemblies, cloud and smoke by day, and the brightness of flaming fire by night; and it shall be a tent for a shadow from the heat, and a refuge and a covert from storm and from rain.

III.—(And at the Feast of Tabernacles, when they rejoiced and sang songs because of the harvest, spake Isaiah, saying :)

Let me sing of my beloved a David song of his vineyard :

A vineyard my beloved had up on a fruitful height ;
And he digged it, and cleared it, and planted it with
choice vines ;

And he built a tower within ; yea, and hewed a wine-
vat there ;

And he looked for grape-bearing ;—but it bore wild
grapes.

And now, inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could be done more to My vineyard, that I have not done therein ? Wherefore, when I looked for grape-bearing, hath it borne wild grapes ? And now I will tell you what I will do to My vineyard : take away its hedge, that it become grazing-land ; break down its wall, that it may be trampled. I will lay it waste ; it shall not be pruned nor hoed, but grow up in thorns and briers ; and to the clouds I give command, that they rain no rain upon it.

For the vineyard of Jehovah of Hosts is the house of Israel, and the men of Judah His choice plant ; and He looked for justice, but behold bloodshed ; for righteousness, but behold a cry.

Therefore the anger of Jehovah is kindled against His people, and He stretcheth forth His hand against them, and smiteth them, that the mountains tremble, and their carcases are as refuse in the streets. And He lifteth up a signal to the nation from far, and hisseth to call him from the end of the earth. And, behold, speedily, swiftly, they come, none is weary nor stumbleth among them ; none slumbereth nor sleepeth ; the girdle of their loins is never loosed, nor the latchet of their shoes broken. His arrows are sharp, and all his bows bent ; his horses' hoofs are like flint, and his wheels like the whirlwind ; his roaring is like the lion, and he roareth like young lions, and growleth, and seizeth prey, and carrieth off, and none rescueth.

IV.—(And in the days when Hezekiah was confederate with Egypt against Assyria, spake Isaiah, saying :)

Behold, Jehovah rideth upon a swift cloud, and cometh unto Egypt ; and the not-gods of Egypt shake before Him, and the heart of Egypt melteth in him. And I set Egypt upon Egypt ; that they fight each with his brother, and each with his neighbor ; city against city, kingdom against kingdom. And the spirit of Egypt shall be empty within him ; and I will make his counsel nought. And they shall resort to the not-gods, and the charmers, and them that have familiar spirits, and the wizards. But I will give over Egypt into the hand of a cruel lord ; and a fierce king shall rule over them : saith the Lord, Jehovah of Hosts.

The waters shall fail from the sea, and the river shall waste and be dry. Rivers shall stink ; Egypt's canals be minished and dried ; reeds and flags shall wither away. The meadows by the Nile, by the brink of the Nile, and all seed-plots of the Nile, shall dry up,

vanish, and be not. And the fishers shall sigh, and all that cast hook in the Nile shall mourn, and they that spread nets on the waters shall languish ; and they that work in combed flax come to shame, and they that weave cotton. And her pillars shall be broken, all her hirelings grieved in soul.

Utter fools are the princes of Zoan (Tanis) ; senseless counsel, the wisest counsellors of Pharaoh. How say ye unto Pharaoh, I am the son of the wise, the son of kings of old ? Where are they then, thy wise men, that they may tell thee now, that they may know what Jehovah of Hosts hath purposed upon Egypt ? Befooled are the princes of Zoan, deceived are the princes of Noph (Memphis) ; they have led Egypt astray, that are the corner stone of her tribes.

In that day shall Egypt be like women, and tremble and quake because of the shaking of the hand of Jehovah of Hosts, which He shaketh against it. And the land of Judah shall become a terror unto Egypt ; of him that doth but mention it shall they be afraid, because of the purpose of Jehovah of Hosts, which He purposeth against Egypt.

In that day there shall be five cities in the land of Egypt that speak the tongue of Canaan, and swear to Jehovah of Hosts.

In that day shall there be an altar to Jehovah within the land of Egypt, and a pillar (Mazzebah) by its border to Jehovah. And it shall be a sign and a witness to Jehovah of Hosts in the land of Egypt. And Jehovah shall make Himself known to Egypt, and the Egyptians shall know Jehovah in that day ; and they shall offer sacrifice and oblation, and vow vows unto Jehovah, and perform them. And the smiting wherewith Jehovah smote

Egypt shall be healed ; for they shall turn to Jehovah, and He shall be intreated of them, and shall heal them.

In that day shall there be a highway from Egypt to Assyria, and Assyria shall come to Egypt, and Egypt to Assyria ; and Egyptians shall worship with Assyrians.

In that day shall Israel be the third with Egypt and Assyria, a blessing in the earth, whom Jehovah of Hosts hath blessed, saying : Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.

V.—(And in the days when Sennacherib besieged Jerusalem spake Isaiah, saying :)

Ho Ariel, Ariel, city where David encamped ! Add year to year ; let the feasts run their round ; then will I distress Ariel, and there shall be mourning and groaning. And I will camp against thee round about, and lay siege against thee with a fort, and raise siege works against thee. And thou shalt speak humbly from the ground, and thy speech be lowly out of the dust ; thy voice shall be like a ghost from the ground, and thy speech whisper out of the dust.

But the multitude of thy foes shall become like small dust, and like chaff that passeth, the multitude of the terrible ones ; and it shall be in an instant suddenly. There shall be a visitation from Jehovah of Hosts with thunder, and earthquake, and great noise, with whirlwind and tempest, and the flame of a devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her strong hold, and distress her, shall be like a dream, a vision of the night. And it shall be as when a hungry man dreameth, and, behold, he eateth ; but he waketh, and is empty ; or as when a thirsty man dreameth, and, behold, he drinketh ; but he

waketh, and, behold, he is faint, and craveth ; so shall the multitude of all the nations be, that fight against Mount Zion.

VI.—(And concerning the overthrow of Sennacherib spake Isaiah, saying :)

Woe to thee that spoilest, though thou wast not spoiled ; and dealest rapaciously, though they dealt not rapaciously with thee ! When thou hast ceased to spoil, thou shalt be spoiled ; and when thou hast finished dealing rapaciously, they shall deal rapaciously with thee.

Jehovah, be gracious unto us ; we have waited for Thee.

Be Thou their arm every morning ;

Our salvation also in the time of trouble.

At a noise of tumult the people are fled ; at the lifting up of Thyself the nations are scattered.

Jehovah is exalted ; for He dwelleth on high ; He hath filled Zion with Justice and righteousness.

(*Jehovah.*) Hear, ye that are far off, what I have done ; and, ye that are near, acknowledge My might.

The sinners in Zion were afraid ; trembling seized the godless. “ Who among us shall dwell with the devouring fire ? who among us shall dwell with everlasting burnings ? ”

He that walketh righteously, and speaketh uprightly ; he that despiseth the gain of fraud, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of bloodshed, and shutteth his eyes from looking on evil ; he shall dwell on high, rocky fortresses his place of defence ; his bread shall be supplied, his water shall be sure.

The king in his beauty shall thine eyes see ; they shall behold a far stretching land. The barbarous

people thou shalt not see, the people too deep of speech to understand ; of a stammering tongue that thou canst not comprehend.

Behold Zion, the city of our feasts !

Thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, whose stakes shall never be plucked up, neither any of its cords be broken. But there Jehovah will be with us in majesty. For Jehovah our judge, Jehovah our lawgiver, Jehovah our king—He doth save us.

CHAPTER II.

MICAH, I., iii., iv., vi., vii.

MICAH THE MORASHTITE.

I. JEHOVAH SHALL VISIT THE EARTH—The Wickedness of the Rulers—Prophets for Hire—Their Vision Withdrawn—Mission of Micah—Corrupt Judges—Bribed Priests—Hired Prophets—Misplaced Confidence—Jerusalem shall Fall—An Ancient Prophecy—Jehovah's House Established—The Reign of Peace—Jehovah King in Zion—II. THE SUIT AGAINST ISRAEL—Jehovah's Plea—Israel Pleads His Sacrifices—True Religion Right Deeds—The Wickedness of Israel—His Punishment—Israel's Hope of Salvation—Jerusalem Rebuilt—Captives Restored—The Nations Dismayed—Jehovah's Mercy—Sins Forgiven.

(THE word of Jehovah that came to Micah the Morash-tite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah.)

I.—Hear, ye peoples, all of you ; hearken, O earth, and all that therein is ; and let the Lord Jehovah be witness against you, the Lord from His holy temple. For, behold, Jehovah cometh forth from His place, and cometh down, and walketh on the high places of the earth.

Hear now, ye heads of Jacob, and judges of the house of Israel : Is it not your part to know justice ? Haters of good, and lovers of evil ; that pluck the skin of my people from off them, and their flesh from their bones ! And because they ate the flesh of My people, and flayed their skin from off them, and brake their bones, and chopped them in pieces, as for the pot, and

as flesh in the caldron ; so shall they cry unto Jehovah, and He will not answer them, but will hide His face from them at that time, according as they have wrought evil.

Thus saith Jehovah concerning the prophets that lead My people astray ; when one giveth them to gnaw, they cry, Peace ; but whoso putteth not into their mouths, against him they prophesy war : Therefore shall night befall you, that ye have no vision ; and darkness come upon you, that ye divine not ; and the sun shall go down upon the prophets, and the day be black over them. And the seer shall be ashamed, and the diviners confounded ; and they all shall cover their lips ; for there is no answer of God.

But I am full of the power of the spirit of Jehovah, judgment, and might, to declare unto Jacob his transgression, and to Israel his sin.

Hear this, ye heads of the house of Jacob, and judges of the house of Israel, that abhor justice, and pervert all equity ; who build up Zion with blood, and Jerusalem with iniquities ; its rulers judge for reward, and its priests teach for hire, and its prophets divine for money ; yet would they lean upon Jehovah and say, Is not Jehovah among us ? no evil shall befall us :

Therefore, because of you,
Zion like a field is plowed,
Jerusalem becometh heaps,
The temple mount forest heights.

(And afterward shall be fulfilled the prophecy that was spoken :) But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established at the head of the mountains, and exalted above the hills ; and peoples shall flow unto it ; and many nations shall come, and they shall say, Come, and let us go up to the moun-

tain of Jehovah, and to the house of the God of Jacob ; and He will teach us His ways, and we will walk in His paths. For out of Zion shall go forth instruction, and the word of Jehovah from Jerusalem. And He shall judge between many peoples, and decide between strong nations afar ; and they shall beat their swords into plowshares, and their spears into pruninghooks ; nation shall not lift up sword against nation, and they shall not learn war any more. But they shall sit each man under his vine and his fig tree ; and none shall make them afraid ; for the mouth of Jehovah of Hosts hath spoken. For all the peoples walk each in the name of his god, but we walk in the name of Jehovah our God for ever and ever.

In that day, saith Jehovah, will I assemble her that halteth, and gather her that is driven away, whom I have afflicted ; and I will make her that halteth a remnant, and her that was cast off a strong nation ; and Jehovah shall reign over them in mount Zion from henceforth even for ever.

II.—Hear, O ye mountains, Jehovah's suit, and ye enduring foundations of the earth ; for Jehovah hath a suit with His people, and He will plead with Israel.

(*Jehovah.*) O My people, what have I done unto thee ? and wherein have I wearied thee ? testify against Me. For I brought thee up out of the land of Egypt, and redeemed thee from the house of bondmen ; and I sent before thee Moses, Aaron, and Miriam.

(*Israel.*) Wherewith shall I come before Jehovah, and bow myself before God on high ? shall I come before Him with whole burnt offerings, yearling calves ? Will Jehovah be appeased by thousands of rams, ten thousands of rivers of oil ? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul ?

He hath shewed thee, O man, what is good ; and what doth Jehovah require of thee, but to do justly, and love mercy, and walk humbly with thy God ?

The voice of Jehovah crieth unto the city : Are the treasures of wickedness yet gathered in the house of the wicked, and is the scant measure there that is abominable ? Shall they be pure with wicked balances, and with a bag of deceitful weights ? (Because her rich men are full of violence, and her inhabitants have spoken lies, and their tongue is deceitful in their mouth ;) therefore have I smitten thee with a grievous wound ; making thee desolate because of thy sins. Thou shalt eat, but not be satisfied ; and thou shalt remove thy goods, but not carry them away safe ; and that which thou carriest away will I give up to the sword. Thou shalt sow, but shalt not reap ; thou shalt tread the olives, but shalt not anoint thee with oil ; and the vintage, but shalt not drink the wine.

(*Israel.*) For Jehovah will I watch ; I will wait for the God of my salvation. My God will hear me. Rejoice not against me, mine enemy ; though I fall, I shall arise ; though I sit in darkness, Jehovah shall be my light. I will bear the anger of Jehovah, because I sinned against him ; until He plead my cause, and give judgment for me. He will bring me forth to the light, I shall behold His righteousness. And mine enemy shall see it, and shame shall cover her that said to me, Where is Jehovah thy God ? Mine eyes shall behold her ; yea, she shall be trodden down as the mire of the streets.

(*Jehovah.*) A day for building thy walls ! in that day shall the boundary be far extended. In that day shall they come unto thee, from Assyria and the cities of Egypt, from Egypt to Euphrates, and from sea to sea, and mountain

to mountain. As in the days of thy coming forth out of the land of Egypt will I shew marvellous things. The nations shall see and be ashamed of all their might ; they shall lay the hand upon the mouth, their ears shall be deaf. They shall lick the dust like the serpent ; like the crawling things of the earth they shall come trembling out of their holds.

Jehovah our God shall they reverence, and be afraid because of Thee. Who is a God like unto Thee, that pardoneth iniquity, and passeth over the transgressions of the remnant of His heritage ?

He hath not retained His anger forever, because He delighteth in mercy. He will again have compassion upon us ; He will tread our iniquities under foot.

Thou wilt cast all their sins into the depths of the sea. Thou wilt shew faithfulness to Jacob, mercy to Abraham ; as Thou hast sworn to our fathers from days of old.

CHAPTER III.

JOEL, i.-iii.

THE MESSIANIC JUDGMENT.

I. THE PLAGUE OF LOCUSTS—The Land in Mourning—The Drought—The Locusts the Day of Jehovah—The Locusts a Mighty Army—The Call to Repent—A Fast to Jehovah—The Reward of Repentance—The Locusts Destroyed—The Fall of Rain—The Blessing of Plenty.—II. A GREATER LESSON—The Spirit Descends like the Rain—The Wonders of the Latter Days—The Nations Accused—Nations Gathered against God—Destroyed like the Locusts—The Valley of Jehoshaphat—The Judgment of the Nations—Jehovah King in Zion—The Glory of Judah.

(THE word of Jehovah that came to Joel son of Pe-thuel.)

I.—Awake, ye drunkards, and weep ; and howl, all ye drinkers of wine, because of the sweet wine ; for it is cut off from your mouth. For a nation is come up upon My land, strong, and without number ; his teeth are the teeth of a lion, and the jaw teeth of a great lion are his. He hath laid My vine waste, and barked My fig tree ; he hath made it clean bare, and cast it away ; its branches are white.

Lament like a virgin girded with sackcloth for the husband of her youth.

The meal offering and the drink offering is cut off from the house of Jehovah ; the priests, Jehovah's ministers, mourn. The field is wasted, the land mourneth ;

for the grain is wasted, the new wine dried up, the oil languisheth.

Be ashamed, ye husbandmen, howl, ye vinedressers, for the wheat and for the barley ; for the harvest of the field is perished.

The vine is withered, and the fig tree languisheth ; the pomegranate, the palm also, and the apple tree, all the trees of the field are withered ; for joy is vanished from the sons of men.

Gird you, and lament, ye priests ; howl, ye ministers of the altar ; come, lie all night in sackcloth, ye ministers of my God ; for the meal offering and the drink offering is withholden from the house of your God.

Sanctify a fast, call a solemn assembly, gather, ye elders, all the inhabitants of the land unto the house of Jehovah your God, and cry unto Jehovah : Alas the day ! For the day of Jehovah is at hand, and cometh as destruction from the Almighty.

Is not the food cut off before our eyes, joy and gladness from the house of our God ? The seeds shrivel under their clods ; the garners are laid desolate, the barns broken down ; for the grain is dried up. How do the beasts groan ! the herds are distressed, for they have no pasture ; yea, the flocks are punished. Jehovah, to Thee I cry ; for fire hath devoured the pastures of the wilderness, and flame burned all the trees of the field. Yea, the beasts of the field pant unto Thee ; for the streams are dried up, fire hath devoured the pastures of the wilderness.

Blow the trumpet in Zion, and sound an alarm in My holy mountain ; let all the inhabitants of the land tremble ; for the day of Jehovah cometh, for it is nigh ; a day of darkness and gloom, a day of clouds and thick darkness.

Like the dawn is spread upon the mountains a people great and strong ; there hath not been ever the like, neither shall be any more after them in the years that are to come. Before them a fire devoureth, and behind them flame burneth ; the land is as the garden of Eden before them, and behind them a desolate wilderness ; and none hath escaped them. Their appearance is as the appearance of horses ; and as horsemen, so do they run. Like the sound of chariots on the tops of the mountains their leaping, like the sound of a flame of fire devouring stubble, like a strong people in battle array. Before them peoples tremble ; all faces are waxed pale. They run like mighty men ; like men of war they climb the wall ; and they march each on his way, and they break not their ranks. And one doth not thrust another ; they march each in his path ; though they fall at the spear point, there is no gap. They leap upon the city ; they run upon the wall ; into the houses they climb ; at the windows they enter like thieves. Earth quaketh before them ; heaven trembleth ; sun and moon are darkened, and the stars withdraw their shining. And Jehovah hath uttered His voice before His army ; for His camp is very great ; for He is strong that executeth His word. For the day of Jehovah is great and very terrible ; and who may abide it ?

Yet now, saith Jehovah, turn ye unto Me with all your heart, and with fasting, and with weeping, and with mourning. Rend your heart, and not your garments, and turn unto Jehovah your God ; for He is gracious and full of compassion, slow to anger, and of great mercy, and repenteth Him of the evil. Perchance He will again repent, and leave a blessing behind Him ; a meal offering and a drink offering for Jehovah your God.

Blow the trumpet in Zion, sanctify a fast, call a solemn

assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts ; let the bridegroom go forth from his chamber, and the bride from her bower. Let the priests, the ministers of Jehovah, weep between the porch and the altar, and say, Spare Thy people, Jehovah, and give not Thine heritage to reproach, that the nations should mock them. Wherefore should they say among the peoples, Where is their God ?

And Jehovah is jealous for His land, and hath pity on His people. And Jehovah answereth and saith unto His people : Behold, I send you grain, and wine, and oil, and ye shall be satisfied therewith ; and I will no more make you a reproach among the nations. And the northern army I will remove from you, and drive him into a land dry and desolate, his forepart into the eastern sea, and his hinder part into the western sea.

Fear not, O land, be glad and rejoice ; for Jehovah hath done great things. Be not afraid, ye beasts of the field ; for the pastures of the wilderness are green, for the tree hath borne her fruit, the fig tree and the vine have yielded their strength. Be glad, ye children of Zion, and rejoice in Jehovah your God ; for He giveth you the former rain in righteousness ; He causeth the rain to fall for you, the former rain and the latter rain.

The floors are full of wheat, and the fats overflow with wine and oil. And I have restored to you the years that the locust hath eaten, My great army which I sent among you. And ye have eaten and been satisfied, and praised the name of Jehovah your God, that hath dealt wondrously with you. And ye know that I am in the midst of Israel. I am Jehovah your God, and there is none else ; and My people shall never be ashamed.

II.—And it shall come to pass afterward, that I will pour out My spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men dream dreams, your young men see visions ; even upon slaves and handmaids in those days will I pour out My spirit. And I will shew wonders in heaven and earth, blood, and fire, and pillars of smoke. The sun shall turn into darkness, and the moon into blood, before the great and terrible day of Jehovah come. But whosoever shall call on Jehovah's name shall be delivered ; for in Mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, even the remnant whom Jehovah doth call.

For, behold, in those days, and at that time, when I restore again Judah and Jerusalem, I will gather all nations, and bring them down into the valley of Jehoshaphat (Jah judgeth) ; and will accuse them there concerning My people and My heritage Israel, whom they have scattered among the nations. For they parted My land, and cast lots for My people.

Proclaim ye this among the nations ; sanctify war ; arouse the mighty men ; let all the men of war draw near, and come up. Beat your plowshares into swords, and your pruninghooks to spears ; let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together. Thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat ; for there will I sit to judge all the nations round about. Put in the sickle, for the harvest is ripe. Come, tread ye ; for the wine-press is full, the fats overflow ; for their wickedness is great.

Multitudes, multitudes in the valley of decision !

For the day of Jehovah is near in the valley of decision. Sun and moon are darkened, and the stars have withdrawn their shining. And Jehovah roareth from Zion, from Jerusalem He uttereth His voice ; and heaven and earth do quake. But Jehovah is a refuge to His people, and a stronghold to the children of Israel. And ye shall know that I, Jehovah your God, do dwell in Zion My holy mountain ; and Jerusalem shall be holy, and strangers shall pass through her no more.

And it shall come to pass in that day, that the mountains shall drip with sweet wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters ; and a fountain shall come forth from the house of Jehovah, and water the valley of Shittim. Egypt shall become a desolation, and Edom a desolate wilderness, for the violence done to the children of Judah, because they shed innocent blood in their land. But Judah shall abide forever, and Jerusalem from age to age. And I will cleanse their bloodshed that I have not cleansed ; for Jehovah dwelleth in Zion.

CHAPTER IV.

ISAIAH, xxiv.-xxvii., xxxiv., xxxv. ; ZEPHANIAH, iii.

THREE VISIONS OF JUDGMENT.

I. Utter Desolation—The City a Waste—Gleaned from Destruction—A Distant Joy-Shout—Mournful Answer of Judah—All Nature Disturbed—Heaven and Earth are Judged—Jehovah is King in Zion—Feasting with Jehovah—Death and Sorrow Removed—The Praise Song of Judah—Idolatry and Necromancy Vain—Jehovah Raiseth Dead Israel—The Punishment Brief—Israel shall Grow Again—Restored from Assyria and Egypt—II. The Judgment of Earth—Heaven Dissolved—Utter Destruction of Edom—Judah shall Blossom Once More—Jehovah's Day of Recompense—The Ransomed of Jehovah—III. The Judgment of the Nations—All shall Worship Jehovah—The Rulers of Judah Destroyed—Afflicted and Poor—Salvation through the Remnant—The Love of God for Zion.

I.—BEHOLD, Jehovah maketh the land empty and waste, and overturneth it, and scattereth its inhabitants. And people and priest, the slave and his master, the maid and her mistress, buyer and seller, lender and borrower, taker of usury and giver of usury unto him, shall be alike. The land shall be utterly emptied, and spoiled; for Jehovah hath spoken this word. The land mourneth, withereth; the world languisheth, withereth; the chiefest people of the land do languish. The land is polluted under its inhabitants; because they have transgressed laws, violated statutes, broken the everlasting covenant. Therefore a curse hath devoured the land,

and they that dwell therein are found guilty ; therefore the inhabitants of the land are burned, and few men left. The new wine mourneth ; the vine languisheth ; all the merryhearted do sigh. The mirth of tabrets hath ceased ; the noise of revellers is hushed ; the mirth of the harp hath ceased. They shall not drink wine with song ; strong drink is bitter to them that drink it. The city is broken down, and made a waste ; every house is shut up, that no man may come in. There is a crying in the fields because of the wine ; all joy is darkened, the mirth of the land gone captive. In the city is left desolation, and the gate is battered to ruins.

But thus shall it be in the midst of the earth, in the midst of the nations, as when one shaketh an olive tree, like grape gleanings when vintage is done. These shall lift up their voice, and shall shout. They have extolled the majesty of Jehovah from the west ; therefore they have glorified Jehovah in the east ; in the isles of the sea the name of Jehovah, Israel's God ; from the ends of the earth have we heard songs of Glory to the righteous.

But I said, I pine away, I pine away, woe is me ! the rapacious have dealt rapaciously ; with rapacity have the rapacious dealt rapaciously.

Fear, and the pit, and the snare, are upon thee, inhabitant of the land. And he that fleeth from the noise of the fear shall fall into the pit ; and he that cometh up out of the pit shall be taken in the snare ; for the windows of heaven are opened, and earth's foundations shake. The earth is utterly broken, earth is clean dissolved, earth tottereth exceedingly. Earth staggereth like a drunkard, and is tossed like a hammock ; and its transgression is heavy upon it, and it falleth, and riseth no more.

And in that day Jehovah shall punish the host of the skies in the skies, and the kings of the earth on the earth. Then the moon shall be confounded, and the sun ashamed ; for Jehovah of Hosts is king in Mount Zion, and Jerusalem ; and before His ancients is glory.

And in this mountain shall Jehovah of Hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the covering that covereth all peoples, and the veil that veileth all nations. He hath swallowed up death for ever ; and the Lord Jehovah hath wiped away tears from off all faces ; and the reproach of His people shall He take away from all the earth : for Jehovah hath spoken it. And they shall say in that day, Lo, this is our God, for whom we have waited to save us. This is Jehovah, for whom we have waited ; let us exult and rejoice in His salvation.

In that day shall this song be sung in the land of Judah : A strong city have we, salvation is set as bulwark and walls. Open the gates, let the righteous nation come in, that keepeth truth. Trust in Jehovah for ever ; for Jah Jehovah is the rock of ages. For He hath brought down them that dwell on high, the lofty city ; He layeth it low, He layeth it even with the ground ; He bringeth it down to the dust. The foot shall tread it down ; the feet of the poor, the steps of the needy.

Jehovah our God, other lords beside Thee have had dominion over us ; but Thy name only will we worship. The dead live not ; the shades rise not ; verily, Thou hast visited and destroyed them, and made all their memories perish. Thy dead shall live ; my dead bodies shall arise. Awake and sing, ye that dwell in the dust ; for

the dew of light is thy dew, and the earth shall cast forth the shades.

Come, my people, enter thou into thy chambers, and shut thy doors about thee ; hide thee for a little moment, until the indignation be past. For, behold, Jehovah cometh forth from His place to punish the guilt of the inhabitants of the land upon them ; and the land shall disclose her bloodshed, and no more cover her slain.

In days to come shall Jacob take root ; Israel shall blossom and bud ; and they shall fill the face of the world with fruit. And in that day Jehovah shall beat off the fruit, from Euphrates' flood to the brook of Egypt, and ye shall be gleaned one by one, O ye children of Israel.

And in that day a great trumpet shall be blown ; and they shall come that were lost in the land of Assyria, and outcasts in the land of Egypt ; and they shall worship Jehovah in the holy mountain at Jerusalem.

II.—Come near, ye nations, to hear ; and hearken, ye peoples ; let the earth hear, and the fulness thereof ; the world, and all things that spring thereout. For Jehovah hath indignation against all the nations, and fury against all their host ; He hath utterly destroyed them, hath given them to the slaughter. And their slain shall be cast out, and the stink of their carcases come up, and mountains be melted with their blood. And all the host of heaven shall moulder away, and the heavens be rolled together as a scroll ; and all their host shall fade away, as the leaf fadeth from the vine, and like fading leaves from the fig tree. For my sword hath drunk its fill in heaven. Behold, it cometh down upon Edom, on the people of my ban, to judgment. The sword of Jehovah is filled with blood, anointed with fatness ; with the blood of lambs and goats, with the fat of the kidneys of rams ; for

Jehovah hath a sacrifice in Bozrah, and a great slaughter in the land of Edom. And their land shall be drunken with blood, and their dust anointed with fatness. For it is the day of Jehovah's vengeance, the year of repentance in the quarrel of Zion. And its streams shall be turned into pitch, and its dust into brimstone, and its land shall become burning pitch. It shall not be quenched night nor day ; its smoke shall go up forever ; from age to age shall it lie waste, none passing through it for ever and ever.

Let the wilderness and the parched land be glad ; and the desert rejoice, and blossom like the rose. Let it blossom richly, and let it rejoice, even with joy and singing. The glory of Lebanon hath been given thereto, the excellency of Carmel and Sharon. They see the glory of Jehovah, the excellency of our God.

Strengthen the weak hands, and confirm the feeble knees. Say to the fearful of heart, Be strong, fear not ; behold, your God ! vengeance cometh, the recompense of God ; He cometh and will save you. Then the eyes of the blind shall be opened, and the ears of the deaf be unstopped. Then the lame shall leap like an hart, and the tongue of the dumb shall sing : Waters brake out in the desert, and streams in the dry land. And the mirage shall be a pool, and thirsty ground springs of water. And an high way shall be there, and it shall be called The way of holiness ; the unclean shall not pass over it. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there ; but the redeemed shall walk there. And the ransomed of Jehovah shall return, and come unto Zion with singing ; and everlasting joy shall be upon their heads. They shall obtain joy and gladness ; and sorrow and sighing shall flee away.

III.—Wait upon Me, saith Jehovah, for the day when I rise up to the prey. For My decision is to gather nations, to assemble kingdoms, to pour upon them Mine indignation, all My burning anger ; for all the earth shall be devoured with the fire of My jealousy. For so will I purge the lips of peoples, and change them, that all may call on the name of Jehovah, and serve Him with one consent. From beyond the rivers of Ethiopia cometh Mine incense, the daughter of Phut shall bring Mine offering.

In that day shalt thou not be ashamed for all thy doings, because thou hast transgressed against Me ; for so do I remove from the midst of thee thy proudly exulting ones, and thou shalt no more be haughty in My holy mountain. But I will leave in the midst of thee a people afflicted and poor, that trust in the name of Jehovah. The remnant of Israel shall not do evil, nor speak falsehood ; neither shall a deceitful tongue be found in their mouth ; for they shall feed and lie down, and none shall make them afraid.

Sing, daughter of Zion ; shout for joy, Israel ; be glad and rejoice with all the heart, daughter of Jerusalem. Jehovah hath removed thy judgments, cast out thine enemy. The king of Israel, Jehovah, is within thee ; thou shalt not fear evil any more. In that day it shall be said to Jerusalem, Fear not ; to Zion, Let not thine hands be slack. Jehovah thy God is in the midst of thee, mighty to save. He rejoiceth over thee with joy, He reneweth His love, exulteth over thee with singing.

Behold, at that time I will deal with all them that afflict thee ; and will save her that halteth, and the out-cast I will gather ; and I will make them a praise and a name, whose shame hath been in all the earth.

CHAPTER V.

JEREMIAH, i., iii., iv., viii.-x., xiv., xvi., xviii., **xx.**, xxiii., xxx.,
xxxi.

JEREMIAH, OR THE FALL OF JERUSALEM.

THE CALL TO PROPHECY—Predestined—To Speak Jehovah's Words—The Fate of Jerusalem—Opposition to Jeremiah—HOPE FOR ISRAEL—Jerusalem Jehovah's Throne—THE SCYTHIAN INVASION—The Destruction of the Land—A Penalty for Sin—The World Reduced to Chaos—BREAKING THE LAW—Constant Backsliding—Unconsciousness of Guilt—In a Far Land—Calling to Jehovah—Jehovah's Answer—Jeremiah's Lament—The Wickedness of Judah—Jehovah's Visitation—Jerusalem Destroyed—Scattered among the Nations—PRAYER AND SACRIFICE USELESS—Prophets that Prophecy Peace—Their Punishment—CELIBACY OF JEREMIAH—Its Meaning—The Calamities of the Land—Reason of the Calamities—A Second Egypt—Future Restoration—PROPHETS DENOUNCE JEREMIAH—A Wrathful Prayer—The Prophets Cursed—JEREMIAH IN THE STOCKS—Jeremiah's Psalm—A PROPHECY AGAINST THE PROPHETS—They Encourage Evil-Doing—Prophets of Lies—Jehovah against the Prophets—A PROPHECY AGAINST THE RULERS—A Remnant Restored—The Branch of David—A PROPHECY OF HOPE—The New Deliverance—The Day of Trouble—The Day of Deliverance—David their King—Jacob Restored—Lamentation of Ephraim—Jehovah Loves Ephraim—The New Covenant—The Law in the Heart—Jehovah is Almighty—A PRAYER.

THE words of Jeremiah son of Hilkiah, of the priests of Anathoth, in the land of Benjamin, who began to prophesy in the thirteenth year of Josiah son of Amon.

Now the word of Jehovah came unto me, saying : Be-

fore I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee ; I have appointed thee a prophet to the nations.

But I said, Alas, Lord Jehovah ! behold, I cannot speak ; for I am too young.

But Jehovah said to me : Say not, I am too young, for whither I send thee thou shalt go, and what I command thee thou shalt speak. Be not afraid before them ; for I am with thee to deliver thee, saith Jehovah. And Jehovah put forth His hand, and touched my mouth ; and Jehovah said to me : Behold, I have put My words in thy mouth ; see, I have set thee this day over the nations and over the kingdoms, to pluck up and break down, and destroy and overthrow ; to build and to plant.

And the word of Jehovah came unto me (concerning Judah and Jerusalem), saying : What seest thou ? And I said, I see a seething caldron ; and its mouth is from the north. And Jehovah said to me : Out of the north evil breaketh forth upon all the inhabitants of the land. For, lo, I call all the families of the kingdoms of the north, saith Jehovah ; and they shall come, and shall set every one his throne before the gates of Jerusalem, and against all its walls round about, and against all the cities of Judah. And I will judge Jerusalem and Judah for all their wickedness, because they have forsaken Me, and burned incense to other gods, and worshipped their own handiwork.

As for thee, gird thy loins, and rise, and speak unto them all that I command thee. Be not dismayed before them. For, behold, I have made thee this day a fenced city, an iron pillar, brazen walls, against the whole land, against the kings of Judah, against its princes and its priests, and against the people of the land. Though

they fight against thee, they shall not prevail against thee ; for I am with thee, saith Jehovah, to deliver thee.

(And concerning Israel spake Jeremiah, saying,) Jehovah said to me : Go, and proclaim these words toward the north, and say : Turn, backsliding Israel, saith Jehovah ; I will not look in anger upon you ; for I am merciful, saith Jehovah ; I will not be angry forever. Only acknowledge thine iniquity : that thou hast transgressed against Jehovah thy God, and gone after strange gods under every green tree, and not obeyed My voice, saith Jehovah. Turn, backsliding children, saith Jehovah ; for I am your lord. And I will take you one from a city, and two from a family, and bring you to Zion ; and I will give you shepherds after Mine heart, that shall feed you with knowledge and wisdom.

And when ye multiply and increase in the land, in those days, saith Jehovah, they shall say no more, The ark of the covenant of Jehovah ; and it shall not come to mind ; neither shall they remember it, nor desire it ; neither shall it again be made. At that time shall Jerusalem be called Jehovah's throne ; and all the nations shall be gathered unto it, to worship Jehovah at Jerusalem ; and they shall walk no more after the stubbornness of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I gave your fathers to inherit.

(And in the days of King Josiah, because of the Scythians, spake Jeremiah, saying,) Thus saith Jehovah to the men of Judah and to Jerusalem : A lion is gone up from his thicket, a destroyer of nations ; he is on his way, he is gone forth from his place ; to make thy land desolate, that thy cities be laid waste, without inhabitant.

And it shall come to pass at that day, saith Jehovah, that the king shall be planless, and the princes ; and the priests shall be dismayed, and the prophets astonished. Behold, he cometh up like the clouds, and his chariots like the whirlwind ; his horses are swifter than eagles. Woe unto us ! for we are spoiled.

O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thine evil thoughts lodge within thee ? Thy way and thy doings have procured these things unto thee ; this is thy penalty ; surely it is bitter, it reacheth unto thine heart.

I beheld the earth, and, lo, it was waste and void ; I looked to the heavens, and they had no light. I beheld the mountains, and, lo, they quaked, and all the hills shook to and fro ; I beheld, and, lo, there was no man ; and all the birds of the heavens were fled. I beheld, and, lo, the garden was a desert, and all the cities of the land were broken down at the presence of Jehovah, before His burning anger. For thus saith Jehovah : The whole land shall be a desolation ; yet will I not make a full end. For this the earth shall mourn, and heaven above be black : because I have spoken, I have purposed, and I have not repented, neither will I turn back therefrom.

(And in the days of King Jehoiakim, because the people forsook the law of Jehovah, to which they swore in the days of King Josiah, spake Jeremiah, saying,) Thus saith Jehovah : If a man fall, doth he not rise again ? If a man turn, doth he not turn back again ? Why then doth this people of Jerusalem remain forever turned away ? They hold fast deceit, they refuse to return. I hearkened and heard, but they speak untruth ; no man hath repented of his wickedness, saying, What

have I done? each turneth away in his course, like a headlong horse in the battle. Yea, the stork in the heaven knoweth her times; and turtle dove and swallow observe the time of their coming; but my people knoweth not the ordinance of Jehovah. How do ye say, We are wise, and we have the law of Jehovah? But behold, the false pen of the scribes hath made it falsehood.

How shall I comfort me in my sorrow! my heart is faint within me. Behold, the sound of the cry of the daughter of my people from a far land:

(Judah.) Is not Jehovah in Zion? Is not her King in her?

(Jehovah.) Why have they provoked Me to anger with their images, with strange rites?

(Judah.) Harvest is past, summer is ended, and we are not saved.

For the hurt of the daughter of my people am I hurt; I mourn; dismay hath taken hold on me. Is there no balm in Gilead? or no physician there? Why then is not the daughter of my people healed?

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place far away; that I might leave my people, and go from them.

For they are all adulterers, an assembly of treacherous men; that bend their tongue as it were a bow of falsehood; whose power is not for truth in the land; for they go from evil to evil; and they know not Me, saith Jehovah.

Take heed each of the other, and trust in no brother; for every brother overreacheth, and every neighbor slandereth. And they deceive each the other, and speak

not the truth ; they have taught their tongue to speak lies ; they toil for iniquity. Thine habitation is in the midst of deceit ; through deceit they refuse to know Me, saith Jehovah.

Therefore thus saith Jehovah of Hosts : Behold, I will melt them, and try them ; for how else should I do, because of the wickedness of the daughter of My people ? A deadly arrow their tongue ; it speaketh deceit ; with his mouth one speaketh his neighbor fair, and in his heart he layeth wait for him. Shall I not visit them for these things ? saith Jehovah ; shall I not be avenged on a nation such as this ?

I will make Jerusalem heaps, a dwelling of jackals ; and the cities of Judah a desolation without inhabitant. Because they have forsaken My law which I set before them, and have not obeyed My voice, neither walked thereafter ; but have walked after the stubbornness of their heart, and after the false gods (Baals) which their fathers taught them ; therefore thus saith Jehovah of Hosts, the God of Israel : Behold, I will feed this people with wormwood, and give them water of gall to drink ; and I will scatter them among nations, whom neither they nor their fathers have known ; and I will send after them the sword, until I have consumed them.

(And concerning prayers, and fasting, and sacrifice, spake Jehovah :)

Pray not for good for this people. When they fast, I will not hear their cry ; and when they offer burnt offering and oblation, I will not accept them ; but by the sword, and by the famine, and by the pestilence, will I consume them. Then said I, Alas, Lord Jehovah ! behold the prophets say unto them, Ye shall not see the sword, neither shall ye have famine ; but I will give

you certain peace in this place. And Jehovah said to me : The prophets prophesy lies in My name. I sent them not, nor commanded them, nor spake unto them. They prophesy unto you lying visions, vain divinations, the deceit of their own heart. Therefore thus saith Jehovah concerning the prophets that prophesy in My name, and I sent them not ; who say, Sword and famine shall not befall this land : By sword and famine shall these prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword, with none to bury them, they, their wives, their sons, and their daughters ; for I will pour their wickedness upon them.

And the word of Jehovah came unto Jeremiah, saying : Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. For thus saith Jehovah concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land : Painful deaths shall they die ; they shall not be lamented ; neither shall they be buried ; they shall be dung on the face of the ground. By the sword and by famine shall they perish ; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth. For thus saith Jehovah : I have taken away My peace from this people, even loving-kindness and mercy. Both great and small shall die in this land ; they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them. For thus saith Jehovah of Hosts, the God of Israel : Behold, I will cause to cease out of this place, before your eyes and in your days, the voice of mirth and the voice of

gladness, the voice of the bridegroom and the voice of the bride.

And when thou tellest this people all these things, and they say to thee, Wherefore hath Jehovah pronounced all this great evil against us ? and what is our iniquity ? and what is our sin that we have committed against Jehovah our God ? Then shalt thou say to them, Because your fathers forsook Me, saith Jehovah, and walked after other gods, and served them, and worshipped them, but Me they forsook, and kept not My law ; and ye have done worse than your fathers ; for behold, ye walk every one after the stubbornness of his evil heart, not hearkening unto Me : so will I cast you forth out of this land into a land that ye have not known, ye nor your fathers ; and there shall ye serve other gods day and night. For I will shew you no favor.

Therefore, behold, days come, saith Jehovah, when it shall no more be said, As Jehovah liveth, that brought up the children of Israel out of the land of Egypt ; but, As Jehovah liveth, that brought the children of Israel out of the land of the north, and from all the lands whither He had driven them. And I will bring them again into their land that I gave unto their fathers.

And because Jeremiah prophesied such things, therefore said the leaders of the people, Come, and let us take counsel against Jeremiah ; for the priest ceaseth not to teach, nor the wise to give counsel, nor the prophet to preach. Come, and let us smite him with the tongue, and not give heed to any of his words.

(And Jeremiah said :) Give heed to me, Jehovah, and hear the voice of mine opponents. Shall good be recompensed with evil ? For they have digged a pit for me. Remember how I stood before Thee to speak good for them, to turn away Thy fury from them.

Therefore give their children to the famine, and deliver them to the sword. Let their wives be made childless, and widowed ; and their men be slain of the plague, their youths be smitten with the sword in battle. Let a cry be heard from their houses, when Thou bringest robbers upon them suddenly. For they digged a pit to take me, and hid snares for my feet. And Thou, O Jehovah, knowest all their planning against me to slay me ; forgive not their guilt, nor blot out their sin from before Thee ; and let them be overthrown before Thee ; deal with them what time Thou art wroth.

And after Passhur son of Immer had put him in the stocks spake Jeremiah, saying :

Thou hast beguiled me, Jehovah, and I was beguiled ;
Thou wast stronger than I, and prevailed.
I am become a laughing stock alway,
Each man mocketh me ;
For as oft as I speak, I cry,
Violence and spoiling I proclaim ;
For Jehovah's word is become for me
A reproach and derision every day.

Then I said, I will not make mention of Him,
Nor speak any more in His name.
But there was as a burning fire
In my heart, shut up in my bones ;
And I toiled to refrain, and could not.

For I heard the defaming of many,
Terror on all sides :
Denounce, yea, let us denounce him.
My friends do watch for my fall :
If he be enticed, and we prevail over him,
And take our revenge upon him !

But Jehovah is with me like a mighty warrior ;
Therefore my persecutors stumble and prevail not.
They are sore ashamed—for they prosper not—
With everlasting dishonor not to be forgot.

But, O Jehovah of Hosts, that triest the righteous,
That seest the reins and the heart,
Let me see Thy vengeance upon them ;
For unto Thee have I revealed my cause.

Sing to Jehovah, praise ye Jehovah,
Who delivered the life of the poor from the hand of evil-
doers.

(And concerning the prophets, because they prophesied falsely, spake Jeremiah, saying :) Thus saith Jehovah of Hosts concerning the prophets : Harken not unto the words of the prophets that prophesy unto you ; they teach you vanity ; they speak a vision of their own heart, not out of the mouth of Jehovah ; ever saying to them that despise the word of Jehovah, It shall go well with you, and to every one that walketh in the stubbornness of his own heart they say, No evil shall befall you. For who hath stood in the council of Jehovah, to see and hear His word ? Who hath marked His word, and heard it ?

I sent not these prophets, yet they ran ; I spake not unto them, yet they prophesied. And if they had stood in My council, then had they declared to My people My words, and had turned them from their evil way, and from the evil of their doings.

Am I a God that seeth what is nigh, saith Jehovah, and not a God that seeth what is far off ? Can any hide himself in secret places that I shall not see him ? saith

Jehovah. Do not I fill heaven and earth? saith Jehovah. I have heard what the prophets say, that prophesy lies in My name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies, the prophets of the deceit of their own heart, that think to cause My people to forget My name by their dreams which they tell each to the other, as their fathers forgot My name for Baal? Let the prophet that hath a dream tell a dream; and let him that hath My word speak My word faithfully.

Therefore, behold, I am against the prophets, saith Jehovah, that steal My words one from another. Behold, I am against the prophets, saith Jehovah, that use their tongues, and utter oracles. Behold, I am against the prophets of lying dreams, saith Jehovah, that tell them, and cause My people to err by their lies and their boasting, though I sent them not, nor commanded them; who profit not this people at all, saith Jehovah.

(And concerning the rulers of Judah spake Jeremiah, saying :) Woe to the shepherds that destroy and scatter the sheep of My pasture! saith Jehovah. Therefore thus saith Jehovah, God of Israel, against the shepherds that are over My people: Ye have scattered My flock, and driven them away, and have not visited them; behold, I visit upon you the evil of your doings, saith Jehovah.

And I will gather the remnant of My flock out of all the countries whither I have driven them, and bring them again to their folds; and they shall be fruitful and multiply. And I will set over them shepherds that shall feed them; and they shall fear no more, nor be dismayed, and none shall be lacking, saith Jehovah.

Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as

king, and execute justice and right in the land. In his days Judah shall be saved, and Israel dwell safely ; and this is his name whereby he shall be called, Jehovah our righteousness.

Therefore, behold, days come, saith Jehovah, when they shall no more say, As Jehovah liveth, that brought up the children of Israel out of the land of Egypt ; but, As Jehovah liveth, that brought up and led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them, that they may dwell in their own land.

And this word came to Jeremiah from Jehovah concerning Israel and concerning Judah.

Thus saith Jehovah : We have heard a voice of trembling, fear, and no peace. Alas ! for great is that day, and none like it. It is the time of Jacob's trouble ; but he shall be saved therefrom. And it shall come to pass in that day, saith Jehovah of Hosts, that I will break the yoke from off thy neck, and burst thy bands ; and strangers shall no more enslave them ; but they shall serve Jehovah their God, and David their king, whom I raise up unto them. Fear thou not, My servant Jacob, saith Jehovah ; be not dismayed, O Israel ; for, lo, I save thee from afar, and thy seed from the land of their captivity ; and Jacob shall return, and be quiet and at ease, and none shall make him afraid. For I am with thee, saith Jehovah, to save thee. For I make a full end of all the nations, whither I have scattered thee, but of thee I make not a full end ; but I will chastise thee with judgment, neither leave thee unpunished.

Thus saith Jehovah : Behold, I will restore the prosperity of Jacob's tents, and have compassion on his dwellings ; and the city shall be builded upon her ruins, and the palace be inhabited as of old. And praise shall

proceed therefrom, and the voice of them that make merry ; and I will multiply them, that they be not few ; and I will magnify them, that they be not small. And their children shall be as aforetime, and their congregation established before Me, and I will punish all that oppress them. And their prince shall be of themselves, and their ruler go forth from their number. And I will cause him to draw near, and approach unto Me, whosoever hath pledged his heart to approach unto Me, saith Jehovah. At that time, saith Jehovah, will I be the God of all the families of Israel, and they shall be My people.

Thus saith Jehovah : A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children ; she refuseth to be comforted for her children, because they are not. Thus saith Jehovah : Refrain thy voice from weeping, and thine eyes from tears ; for thy work shall be rewarded, saith Jehovah, and they shall return from the land of the foe. There is hope for thy latter end, saith Jehovah, that thy sons shall return to their land. I have surely heard Ephraim lamenting .

(*Ephraim.*) Thou hast chastised me, and I was chastised, like an unbroken calf. Turn me, and let me return ; for Thou art Jehovah my God.

(*Jehovah.*) Is not Ephraim My darling son, the child of My delight ? Therefore My heart doth yearn for him ; I will surely have mercy upon him, saith Jehovah.

Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them to pluck up and break down, and overthrow and destroy and afflict ; so will I watch over them to build and to plant, saith Jehovah. In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth

are set on edge. But each shall die for his own iniquity. Whoso eateth sour grapes, his teeth shall be set on edge.

Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah ; not according to the covenant that I made with their fathers in the day that I held their hand to bring them out of the land of Egypt. For this is the covenant that I will make with the house of Israel after those days, saith Jehovah ; I will put My law within them, and in their heart will I write it ; and I will be their God, and they shall be My people. And they shall no more teach each his neighbor, and each his brother, saying, Know Jehovah ; for they shall all know Me, from the least of them unto the greatest, saith Jehovah ; for I will forgive their iniquity, and their sin I remember no more.

Thus saith Jehovah, that giveth the sun for light by day, the moon and the stars for a light by night, that stirreth the sea, that the waves thereof roar ; Jehovah of Hosts His name : If these statutes can depart from before Me, saith Jehovah, then the seed of Israel may cease to be a nation before Me forever.

Thus saith Jehovah : If heaven above can be measured, and the foundations of earth searched out beneath, then can I cast off all the seed of Israel for all that they have done, saith Jehovah.

(And after this manner prayed Jeremiah for Judah, saying :) I know, O Jehovah, that the way of man is not his own ; it is not in man that walketh to direct his steps. Correct me, Jehovah, in measure ; not in Thine anger, lest Thou bring me to nought. Pour out Thy fury upon the nations that know Thee not, and upon the families that call not on Thy name. For they have devoured Jacob, and consumed him, and laid waste his dwelling.

CHAPTER VI.

EZEKIEL, i.-iii., viii.-xiii., xxii., xxiv., xxxiii., xxxvi.

EZEKIEL, OR THE CAPTIVITY.

THE CALL TO PROPHECY—A Whirlwind from the North—The Four Creatures—The Fire Within—The Four Wheels—The Firmament—The Vision of God—Ezekiel's Commission—Rebellious Israel—Eating the Book Roll—After the Vision—The Duty of the Prophet—His Responsibility—VISION OF JERUSALEM—The Glory of God—Carried to Jerusalem—The Temple Profaned—Image of Jealousy—Fetish Worship—Tammuz Worship—Sun Worship—Visitation of Jerusalem—True Worshippers Saved—False Worshippers slain—Burning the City—The Rulers of Jerusalem Denounced—Death of Pelatiah—The Captives the True Remnant—God Forsakes His Temple—EZEKIEL'S SYMBOL—Digging through the Wall—Removing His Goods—A Figure of Jerusalem—The Fate of the Jews—The Vision near at Hand—THE PROPHETS—Deceit of the Prophets—Their Doom—Witches and their Charms—STATE OF JUDAH—The Princes—The Priests—The Rulers—The Prophets—The People—Their Punishment—EZEKIEL'S WIFE—Death of His Wife—He does not Mourn—The Death of Jerusalem—THE FALL OF JERUSALEM—The Rump of Judah—Their False Hopes—The Denunciation—EFFECT OF EZEKIEL'S PREACHING—THE ENEMIES OF JUDAH—Their Malice—Jehovah's Wrath—A Blessing upon Israel—Future Hope—THE RESURRECTION OF ISRAEL—Dead Bones—Restored to Life—The Bones of Dead Israel—The Nation Brought out of its Grave.

In the fifth day of the fourth month of the fifth year of King Jehoiachin's captivity, the word of Jehovah came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar.

I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire flashing continually ; and there was a brightness round about it, and in the midst of it as it were electrum. And in the midst of it was a something like four creatures. And this was their appearance : they were like men ; but each had four faces, and each of them had four wings. And their legs were straight legs ; and their feet were like the feet of oxen ; and they sparkled like burnished bronze. And they had the arms of a man under their wings on their four sides. And the faces of the four turned not when they went ; they went every one straight forward. As for the likeness of their faces, they four had the face of a man in front, and the face of a lion on the right side ; and they four had the face of an ox on the left side ; and they four had the face of an eagle inward. And their wings were spread out above, two of each touching one another ; and two covering their bodies. And they went every one straight forward ; whither the wind would go, they went, not turning as they went. And in the midst of the living creatures was an appearance like burning coals of fire, like torches, going back and forth between the creatures ; and the fire shone, and out of the fire went lightning.

And I saw, and, behold, wheels upon the earth beside the four creatures. As to the appearance of the wheels and their workmanship, they were like beryl ; and they four were alike, and their appearance and their workmanship was as though a wheel were within a wheel. When they went, they went toward their four sides, not turning as they went. And the felloes and the spokes of the four of them were full of eyes round about. And when the creatures went, the wheels went beside them ; and

when the creatures were lifted from the earth, the wheels were lifted. Whithersoever the wind would go, they went ; and the wheels were lifted up beside them ; for the spirit of the creatures was in the wheels. When those went, these went ; and when those stood, these stood ; and when those were lifted up from the earth, the wheels were lifted up beside them ; for the spirit of the creatures was in the wheels.

And over the head of the creatures was something like a firmament, like transparent crystal stretched forth over their heads above ; and under the firmament their wings, outstretched one toward the other ; and every one had two which covered their bodies. And when they went, I heard the noise of their wings like the noise of great waters ; when they stood, they let down their wings. And there was a voice above the firmament that was over their heads. And above the firmament that was over their heads was as it were a sapphire stone, in form like a throne ; and upon that which was like a throne was a form like a man upon it above. And I saw as it were electrum, from what appeared to be his loins and upward ; and from what appeared to be his loins and downward I saw as it were fire. And there was a brightness round about him ; like the bow that is in the clouds in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah.

And I saw it, and fell upon my face, and heard a voice of one that spake. And He said to me : Son of man, stand upon thy feet, and I will speak with thee. And the spirit entered into me, when He spake to me, and set me upon my feet ; and I heard Him that spake to me. And He said to me : Son of man, I send thee to the

house of Israel, the rebellious ones, who have rebelled against Me unto this day. And thou shalt say to them, Thus saith Jehovah. And, whether they will hear, or whether they will forbear (for they are a rebellious house), they shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, nor be dismayed at their words, though they oppose and despise thee, and thou dost dwell among scorpions; be not afraid of their words, nor dismayed at their looks, though they be a rebellious house. And thou shalt speak My words unto them, whether they will hear, or forbear; for they are rebellious.

And thou, son of man, hear what I say to thee; be not rebellious like that rebellious house; open thy mouth, and eat that I give thee. And I saw, and, behold, an hand stretched forth to me; and, lo, a book-roll therein. And He spread it out before me; and it was written within and without; and there were written therein lamentations, and mourning, and woe. And He said to me: Son of man, eat this roll, and go, speak unto the house of Israel. So I opened my mouth, and He gave me the roll to eat. And He said to me: Son of man, let thy belly eat, and thy bowels be filled with this roll that I give thee. And I ate it; and it was in my mouth as honey for sweetness.

And He said to me: Son of man, go, get thee unto the house of Israel, and speak My words unto them. For thou art not sent to a people of a strange speech and an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would hearken unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto Me. For all the house of Israel are of an hard forehead and

a stiff heart. Behold, I have made thy face hard like their faces, and thy forehead hard like their foreheads. Like diamond harder than flint have I made thy forehead ; fear them not, nor be dismayed at their looks ; for they are a rebellious house.

Moreover He said to me : Son of man, all My words that I shall speak to thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and say to them, Thus saith the Lord Jehovah ; whether they will hear, or whether they will forbear.

Then the spirit lifted me up, and I heard behind me the voice of a great earthquake, as the glory of Jehovah rose from its place. And I heard the noise of the wings of the creatures as they touched one another, and the noise of the wheels beside them, the noise of a great earthquake. And the spirit lifted me up, and took me away ; and I went in the heat of my spirit, and the hand of Jehovah was strong upon me. And I came to them of the captivity, to Tel-abib, where they dwelt ; and I sat there dazed among them seven days.

And at the end of seven days the word of Jehovah came to me, saying : Son of man, I have made thee a watchman unto the house of Israel, that thou mayest hear the word at My mouth, and give them warning from Me. When I say to the wicked : Thou shalt surely die ; and thou givest him no warning, nor speakest to warn the wicked from his way, to save his life ; that wicked man shall die in his iniquity ; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity ; but thou hast saved thyself. And if a righteous man turn from his righteous-

ness, and commit iniquity, and I lay a stumbling-block before him, he shall die ; if thou hast not warned him, he shall die in his sin, and his righteousness shall not be remembered ; but his blood will I require at thine hand. But if thou warned the righteous man, that the righteous sin not, and he sin not, he shall live, because he was warned ; and thou hast saved thyself.

And it came to pass in the sixth year, in the fifth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord Jehovah fell there upon me. And I beheld, and, lo, a form like a man ; from what appeared to be His loins downward, fire ; and from His loins upward, like the brightness of electrum. And He put forth the form of an hand, and took me by a lock of mine head ; and the wind bare me betwixt earth and heaven, and brought me in divine vision to Jerusalem, to the inner gate, that looketh northward. And, behold, the glory of the God of Israel was there, as I had seen it in the plain. And He said to me : Son of man, lift up thine eyes northward. So I lifted up mine eyes northward, and behold to the north of the altar gate the image of jealousy. And He said to me : Son of man, seest thou what they do ? They commit great abominations here, so that I must remove from My sanctuary ? But thou shalt see yet greater abominations.

And He brought me to the door of the court. Then said He unto me : Son of man, dig in the wall ; and I digged in the wall, and behold a door. And He said to me : Go in, and see the wicked abominations that they do here. So I went in and saw ; and behold every form of creeping things, and abominable beasts, all the idols of the house of Israel, portrayed upon the wall on every

side ; and seventy of the elders of the house of Israel before them, each with his censer in his hand ; and the odor of incense going up. Then said He unto me : Son of man, hast thou seen what the elders of the house of Israel do in the dark, each in his image chambers ? for they say, Jehovah seeth us not ; Jehovah hath forsaken the land. And He said to me : Thou shalt see yet greater abominations which they do.

Then He brought me to the gate of Jehovah's house which was toward the north ; and behold, there sat the women weeping for Tammuz. And He said to me : Hast thou seen this, O son of man ? Thou shalt see yet greater abominations than these.

And He brought me into the inner court of Jehovah's house, and behold, before the temple of Jehovah, between the porch and the altar, about five and twenty men, their backs toward the temple of Jehovah, and their faces toward the east ; and they were worshipping the sun toward the east. And He said to me : Hast thou seen this, O son of man ? Is it too little for the house of Judah to commit the abominations which they commit here ? For they have filled the land with violence. Therefore will I deal in fury ; Mine eye shall not spare, neither will I pity. Though they cry in Mine ears with a loud voice, yet will I not hear them.

Then He cried in mine hearing with a loud voice, saying : The visitation of the city is at hand ! And behold, six men came by way of the upper gate, which lieth northward, each with his battle axe in his hand ; and one in the midst of them clothed in linen, with a writer's ink-horn by his side. And they came and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereon it was, to the thresh-

old of the house. And He called to the man clothed in linen, that had the writer's inkhorn by his side, and said to him : Go through the midst of the city, and set a mark upon the foreheads of the men that mourn and cry for all the abominations that are done therein. And to the others he said in mine hearing : Go through the city after him, and smite ; let not your eye spare, neither have pity. Slay utterly the old man, the young man and the maiden, and little children and women ; but come not near any man upon whom is the mark ; and begin at My sanctuary. So they began with the elders that were before the temple. And He said to them : Defile the temple, and fill the courts with the slain. Then He said : Go forth ; and they went forth and smote in the city. And while they were smiting, I fell upon my face, and cried, and said, Alas, Lord Jehovah ! wilt Thou destroy all the remnant of Israel in Thy pouring out of Thy fury upon Jerusalem ? Then said He unto me : The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of injustice ; for they say, Jehovah hath forsaken the land, and Jehovah seeth not. Therefore Mine eye shall not spare, neither will I pity, but I will bring their way upon their head. And behold, the man clothed in linen, that had the inkhorn by his side, brought back word, saying, I have done as Thou hast commanded me.

And He spake to the man clothed in linen, and said : Go in between the wheels, under the cherub, and fill thy hands with coals of fire from the midst of the cherubim, and sprinkle them over the city. And he went in in my sight, and stretched forth his hand unto the fire that was between the cherubim, and took and went out. And the glory of Jehovah went forth from the threshold of the

house, and stood upon the cherubim. And the cherubim lifted up their wings, and mounted up from the earth in my sight and the wheels with them. And they halted before the east gate of Jehovah's house ; and the glory of the God of Israel was over them above.

And a wind lifted me, and bare me to the east gate of Jehovah's house, and, behold, before the gate five and twenty men ; and I saw among them Jaazaniah son of Azzur, and Pelatiah son of Benaiah, princes of the people. And He said to me : Son of man, these are men that devise iniquity, and that give wicked counsel in this city ; that say, This city is the pot, and we are the flesh. Therefore prophesy against them, prophesy, O son of man. And the spirit of Jehovah fell upon me, and said to me : Speak, Thus saith Jehovah : Thus ye speak, O house of Israel ; and I know the things that come into your mind. Ye have multiplied your slain in this city, and filled its streets with the slain. Therefore thus saith the Lord Jehovah : Your slain whom ye have laid in the midst of it are the flesh, and this city is the pot ; but you I will bring forth out of the midst of it ; and I will deliver you into the hands of strangers and will execute judgment against you. By the sword shall ye fall ; in the border of Israel will I judge you ; and ye shall know that I am Jehovah.

And as I prophesied, Pelatiah son of Benaiah died. Then I fell upon my face, and cried with a loud voice, and said, Alas, Lord Jehovah ! thou makest a full end of the remnant of Israel.

And the word of Jehovah came unto me, saying : Son of man, as to thy brethren, thy fellow-captives, and the whole house of Israel—of whom the inhabitants of Jerusalem say, They are far from Jehovah ; unto us hath this

land been given for a possession—Thus saith the Lord Jehovah : Whereas I removed them far off among the nations, and whereas I scattered them among the countries, and was small sanctuary for them in the countries whither they came ; therefore say, Thus saith the Lord Jehovah : I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and will give you the land of Israel. And they shall come thither, and remove all its detestable things, and all its abominations thence. And I will give them another heart, and will put a new spirit within them ; and I will take the stony heart out of their flesh, and give them an heart of flesh ; that they may walk in My statutes, and keep Mine ordinances, and do them ; and they shall be My people, and I will be their God. But as for those whose heart goeth after their idols and abominations, I will visit their way upon their heads, saith the Lord Jehovah.

Then the cherubim lifted up their wings, and arose from the earth, and the wheels with them ; and the glory of the God of Israel was over them above. And the glory of Jehovah went up out of the city, and stood upon the mountain which is east of the city. And a wind lifted me up, and brought me in divine vision into Chaldea, to them of the captivity. Then the vision that I had seen went up from me ; and I spake unto them of the captivity all the things that Jehovah had shewed me.

And the word of Jehovah came unto me, saying : Son of man, thou dwellest in the midst of a rebellious house, that have eyes to see, and see not, that have ears to hear, and hear not. And thou, son of man, prepare thy goods for removing by day in their sight ; and remove from thy

place to another place in their sight. It may be they will consider, though they be a rebellious house. And thou shalt bring forth thy goods by day in their sight, ready for removing ; and thou shalt go forth thyself at even in their sight, as when men go forth into exile. Dig through the wall in their sight, and carry out thy goods thereby. In their sight shalt thou take thy load upon thy shoulder ; in darkness shalt thou carry it forth ; thy face thou shalt cover, that thou see not the ground ; for I have appointed thee for a sign to the house of Israel.

And I did as I was commanded : I brought forth my goods by day, ready for removing, and at even I digged through the wall ; in darkness I brought forth and bare my load upon my shoulder in their presence.

And on the morrow came the word of Jehovah unto me, saying : Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou ? Say thou unto them, Thus saith the Lord Jehovah : I am your sign. As I have done, so shall it be done unto them ; into exile and into captivity shall they go. And the prince that is among them shall bear his load upon his shoulder in the dark, and go forth. Through the wall shall he dig to carry out thereby ; his face he shall cover, because he shall not see the land with his eyes. And I will spread My net for him, and he shall be taken in My snare ; and I will bring him to Babylon to the land of the Chaldeans ; yet shall he not see it, though he shall die there. And all that are round about him to help him, and all his bands, I will scatter toward every wind, and make bare the sword after them. And they shall know that I am Jehovah, when I disperse them among the nations, and scatter them through the countries.

And the word of Jehovah came to me, saying : Son of

man, what is this proverb that ye have in the land of Israel, saying, The days are long, and no vision cometh to pass? Therefore say to them, Thus saith the Lord Jehovah: I have made an end of this proverb, and the house of Israel shall use it no more. But say to them, The days draw near, and the fulfilment of every vision. For there shall be no more any lying vision, nor deceitful divination within the house of Israel. For I, Jehovah speak, and it shall be performed; it shall be no more deferred. For in your days, O rebellious house, will I speak the word, and perform it, saith the Lord Jehovah.

Again the word of Jehovah came to me, saying: Son of man, behold, the house of Israel, the rebellious ones, say, The vision that he seeth is for distant days, and he prophesieth of times that are far off. Therefore say unto them, Thus saith the Lord Jehovah: There shall none of My words be deferred any more; what word I speak shall be performed, saith the Lord Jehovah.

And the word of Jehovah came unto me, saying: Son of man, prophesy against the prophets of Israel, prophesy, and say unto them, Hear ye the word of Jehovah; thus saith the Lord Jehovah: Woe unto the prophets that prophesy after their own heart, and have seen nothing! Like jackals among ruins are thy prophets, Israel. They stand not in the breach, nor cast up a rampart for the house of Israel to make stand in the day of Jehovah. With lying vision, and deceitful divinations they say, Jehovah saith; and Jehovah hath not sent them; and they hope that the word should be fulfilled. Have ye not seen a lying vision, and spoken a deceitful divination, ye that say, Jehovah saith; and I spake not?

Therefore thus saith the Lord Jehovah: Because ye

have spoken falsehood, and seen lies, therefore, behold, I am against you, saith the Lord Jehovah. And Mine hand shall be upon the prophets that see falsehood, and divine lies ; they shall not be in the assembly of My people, neither be written in the record of the house of Israel, neither enter into the land of Israel ; and ye shall know that I am the Lord Jehovah.

And thou, son of man, set thy face against the daughters of thy people, that prophesy out of their own heart ; and prophesy thou against them, and say, Thus saith the Lord Jehovah : Woe to the women that sew talismans upon all fingers, and make charms for heads of every stature to hunt lives ! Will ye hunt lives, or will ye save lives ? And ye have profaned Me among My people for handfuls of barley and pieces of bread, to slay them that should not die ; and to save alive them that should not live, by your lying to My people that hearken unto lies.

Therefore thus saith the Lord Jehovah : Behold, I am against your talismans, wherewith ye hunt lives, and I will tear them from your arms, and will let the lives go which ye have captured ; and your charms will I rend, and deliver My people out of your hand, and they shall be no more in your hand to be hunted ; and ye shall know that I am Jehovah. Because with lies ye have afflicted the heart of the righteous, whom I have not afflicted ; and strengthened the hands of the wicked, that he should not turn from his wicked way, and be saved alive ; therefore ye shall no more see falsehood, nor divine deceit ; and I will deliver My people out of your hand ; and ye shall know that I am Jehovah.

And the word of Jehovah came unto me concerning the land of Judah, saying : Son of man, say unto the land, Thou art a land not cleansed, nor rained upon in the day

of indignation. Her princes in the midst of her are like roaring lions ravening prey ; lives they have devoured ; treasure and precious things they take ; they multiply palaces in the midst of her. Her priests violate My law, and profane Mine holy things ; between holy and common they make no difference ; and between clean and unclean they distinguish not ; from My sabbaths they have hid their eyes ; and I am profaned among them. Her rulers in the midst of her are like wolves ravening prey ; shedding blood, to get dishonest gain. And her prophets have daubed with untempered mortar, seeing falsehood, and divining for them lies, saying, Thus saith the Lord Jehovah, when Jehovah hath not spoken. The people of the land have used oppression, and exercised robbery ; yea, they have distressed the poor and needy, and oppressed the stranger wrongfully. And I sought for a man among them, that should cast up a rampart, and stand in the breach before Me for the land, that I should not destroy it ; but I found none. So I poured out Mine indignation upon them ; with the fire of my wrath I consumed them ; their way I visited upon their heads, saith the Lord Jehovah.

And in the ninth year, in the tenth month, in the tenth day of the month, the day that Nebuchadrezzar besieged Jerusalem, the word of Jehovah came to Ezekiel, saying : Son of man, behold, I take from thee the desire of thine eyes with a stroke ; and thou shalt not mourn nor weep, nor shall thy tears flow. Sigh not aloud ; make no mourning for the dead, bind thy headtire upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of mourning.

And I spake to the people in the morning ; and at even my wife died ; and on the morrow I did as I was com-

manded. And the people said to me, Wilt thou not tell us what this meaneth for us, that thou doest so ? Then I said to them, The word of Jehovah came to me, saying : Say to the house of Israel, Thus saith the Lord Jehovah : Behold, I profane My sanctuary, the pride of your power, the desire of your eyes, and the pity of your heart ; and your sons and your daughters whom ye have left behind shall fall by the sword. And ye shall do as I have done ; ye shall not cover your lips, nor eat the bread of mourning ; but your turbans shall be upon your heads, and your shoes upon your feet. Ye shall not mourn nor weep ; but ye shall pine away in your iniquities, and moan one toward another. Thus shall Ezekiel serve you for a sign ; according to all that he hath done shall ye do. When it cometh, ye shall know that I am the Lord Jehovah.

And it came to pass in the eleventh year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped from Jerusalem came unto me, saying, The city is smitten. Now the hand of Jehovah had been upon me in the evening, afore he that was escaped came ; and He had opened my mouth against he came to me in the morning ; and I was no more dumb.

And the word of Jehovah came to me, saying : Son of man, they that inhabit those ruins in the land of Israel speak, saying, Abraham was one, and he inherited the land ; and we are many ; the land is given us for inheritance. Thus saith the Lord Jehovah : As I live, surely they that are in the ruins shall fall by the sword, and him that is in the field will I give to the beasts to be devoured, and they that are in the strongholds and caves shall die of the plague. And I will make the land an utter desolation, and the pride of her power shall cease ;

and the mountains of Israel shall be desolate, none passing through. And they shall know that I am Jehovah, when I have made the land an utter desolation, because of all their abominations which they have committed.

(And concerning himself came the word of Jehovah unto Ezekiel, saying :) As for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, saying, Come, and hear what cometh forth from Jehovah. And they come unto thee as it were a popular gathering, and sit before thee, and hear thy words, but do them not. Though they applaud with their mouth, their heart goeth after their gain. And, lo, thou art unto them as a love song of one that hath a pleasant voice, and playeth well an instrument ; and they hear thy words, but do them not.

(And when Jerusalem was taken and the land laid waste, came the word of Jehovah unto Ezekiel, saying :) And thou, son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of Jehovah. Thus saith the Lord Jehovah : Because the enemy hath said against you, Aha ! everlasting desolation ! it is ours to possess it ; therefore prophesy, and say, Thus saith the Lord Jehovah : Because, even because they have made you desolate, and swallowed you up on every side, that ye might be a possession for the remnant of the nations, and ye were on the lips of talkers, and in the evil report of the people ; therefore, ye mountains of Israel, hear the word of the Lord Jehovah. Thus saith the Lord Jehovah to the mountains and hills, to the watercourses and valleys, to the desolate ruins and cities that are forsaken, which are become a prey and derision to the remnant of the nations that are round about :

Surely in the fire of My jealousy have I spoken against the remnant of the nations, and chiefly against Edom, which have made My land their possession with joy of heart, with malice of soul, at finding prey. Therefore prophesy concerning the land of Israel, and say to the mountains and the hills, to the watercourses and the valleys, Thus saith the Lord Jehovah : Behold, I have spoken in My jealousy and in My fury, because ye have borne the shame of the heathen. Therefore thus saith the Lord Jehovah : I have sworn that the nations which are round about you shall bear their shame.

But as for you, O mountains of Israel, ye shall bear your branches, and yield your fruit for My people Israel ; for they shall soon come. For, behold, I will come to you, and turn unto you, and ye shall be tilled and sown ; and I will multiply men upon you, all the whole house of Israel ; and the cities shall be inhabited, and the ruins shall be builded. And I will multiply upon you man and beast ; and I will cause you to be inhabited as aforetime, and will bless you more than at your beginning ; and ye shall know that I am Jehovah. Yea, I will cause men to walk upon you, My people Israel ; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more bereave them.

Thus saith the Lord Jehovah : Because they say unto you, Thou art a devourer of men, and hast been a bereaver of thy nation ; therefore thou shalt devour men no more, neither bereave thy nation any more, saith the Lord Jehovah. And I will not let thee hear again the shame of the heathen, and the reproach of the nations thou shalt bear no more, neither shalt thou cause thy nation to stumble any more, saith the Lord Jehovah.

The hand of Jehovah was upon me, and He carried me out in the spirit, and set me down in the midst of the

plain ; and it was full of bones. And He caused me to pass through them on every side ; and behold, there were very many on the face of the plain ; and lo, they were very dry. And He said to me : Son of man, can these bones live again ? And I answered, O Lord Jehovah, Thou knowest. And He said to me : Prophesy of these bones, and say to them, Ye dry bones, hear the word of Jehovah. Thus saith the Lord Jehovah unto these bones : Behold, I lay sinews upon you, and put flesh upon you, and cover you with skin, and bring breath into you, that ye may live ; and ye shall know that I am Jehovah.

So I prophesied as I was commanded ; and there was a noise as I prophesied, and behold an earthquake, and the bones came together, bone to his bone. And I beheld, and lo, sinews and flesh came upon them, and they were covered over with skin ; but there was no breath in them. Then said He unto me : Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord Jehovah : Come from the four winds, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. And He said to me : Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried up, and our hope is lost ; we are clean cut off. Therefore prophesy, and say to them, Thus saith the Lord Jehovah : Behold, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, O My people. And I will put My spirit in you, and ye shall live, and I will place you in your own land ; and ye shall know that I Jehovah have spoken, and performed it, saith Jehovah.

CHAPTER VII.

ISAIAH, lxiii.

VENGEANCE ON EDMOM.

The Unknown Conqueror—Jehovah that Conqueror—His Day of Vengeance.

(*Prophet.*) Who is this that cometh from Edom, with crimsoned garments from Bozrah? this that is glorious in his apparel, that tosseth his head in the greatness of his strength?

(*Jehovah.*) I that speak in righteousness, mighty to save.

(*Prophet.*) Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine fat?

(*Jehovah.*) I have trodden the winepress alone; and of the nations there was none with Me; I trod them in Mine anger, and trampled them in Mine fury; and their life blood besprinkled My garments, and all My raiment I have stained. For a day of vengeance is in Mine heart, and My year of release is come. And I look, and none helpeth; and I wonder, and none supporteth. But Mine arm brought Me salvation; and My wrath supported Me. And I stamped down peoples in Mine anger, and brake them in pieces in My wrath, and poured their life blood on the earth.

CHAPTER VIII.

ISAIAH, xl.-xlii.

THE TIDINGS OF RELEASE.

Jerusalem's Guilt Forgiven—The Way in the Desert—The Word of Jehovah Eternal—Good Tidings in Judah—Might and Wisdom of Jehovah—Vanity of Idols—Jacob not Forgotten—The Gods of the Nations in Judgment—The Test of their Power—Jehovah hath Called Cyrus—Strengthening the Idols—They are Called to Plead—They are Nothing—Jehovah Made Cyrus—The Idols cannot Answer—Israel Jehovah's Servant—Ideal Israel—Method of His Work—A Covenant People—The Light of the World—The Song of Triumph.

COMFORT ye, comfort ye My people, saith your God. Speak to the heart of Jerusalem, and cry unto her, that her warfare is accomplished, that her guilt is discharged ; that she hath received of Jehovah's hand double for all her sins.

The voice of one that crieth : Prepare ye in the wilderness the way of Jehovah, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill made low, and the crooked made straight, and the rough places plain ; and the glory of Jehovah shall be revealed, and all flesh shall see it together ; for the mouth of Jehovah hath spoken.

The voice of one saying, Cry. And they said, What shall I cry ? All flesh is grass, and all the grace of it

like the flower of the field. The grass is withered, the flower faded ; for the breath of Jehovah blew upon it. Verily the people is grass. The grass is withered, the flower faded ; but the word of our God abideth ever.

Get thee up into an high mountain, O Zion, that bringest good tidings. Lift up thy voice with strength, O Jerusalem, that bringest good tidings ; lift it up, be not afraid ; say unto the cities of Judah, Behold, your God ! Behold, the Lord Jehovah cometh with might, and His arm shall rule ; behold, His wage is with him, and His recompense before Him. He feedeth His flock like a shepherd, in His arms He will gather the lambs, and in His bosom carry them, and gently lead those that give suck.

Who hath measured the waters in his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance ? Who hath directed the spirit of Jehovah, His counsellor that teacheth Him ? With whom took He counsel, that he might instruct Him, and teach Him the path of justice, and teach Him knowledge, and shew Him the way of understanding ? Behold, nations are accounted a drop from a bucket, or small dust in the balance ; behold, He taketh up isles as an atom. All the nations are as nought before Him ; as nothingness and vanity are they accounted. To whom then will ye liken God ? or what likeness will ye compare to Him ?

The image—a workman melted it, and a goldsmith spreadeth it over with gold ; he forgeth it silver chains. He that offereth a cheap offering chooseth a tree that will not rot ; he seeketh a skilful workman to set up an image that shall not totter.

Do ye not know ? Do ye not hear ? Have ye not

been told from the first? have ye not understood from the foundations of the earth? He that sitteth upon the circle of the earth (and its inhabitants are as grasshoppers); that stretcheth out the heavens like gauze, and spreadeth them out as a tent to dwell in; that bringeth princes to nothing; judges of earth He hath made nought;—to whom then will ye liken Me, that I should be compared? saith the Holy One.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Jehovah and my cause is gone from my God? Hast thou not known, neither heard? Jehovah is an everlasting God, the Creator of the ends of the earth; He fainteth not, nor is weary; there is no searching His knowledge. He giveth power to the faint; and maketh the might of the powerless abound. Youths faint and grow weary, and young men stumble and fall; but they that wait upon Jehovah shall gather fresh strength; they shall run, and not be weary; they shall walk, and not faint.

Come in silence before Me, ye countries; and let the peoples collect their strength. Let them come near; let them speak; let us all draw near for judgment. Who hath raised up one from the east, him whom victory calleth to follow him? giving nations before him, and making him rule over kings? He maketh as dust their sword, as driven stubble their bow. He pursueth them, and passeth on safely, by a way untrodden by feet. Who hath wrought and done it, calling the generations from the first? I Jehovah, the first, and the last, am He.

The isles have seen, and fear; the ends of the earth tremble. They drew near, and came. Each helpeth the other, and one saith to another, Be of good courage. The carpenter encouraged the goldsmith, he that smooth-

eth with the hammer him that smiteth the anvil. They say of the soldering, It is good ; and they fasten it with nails, that it totter not.

Present your plea, saith Jehovah ; bring forth your reasons, saith the King of Jacob. Let them bring them forth, and declare unto us what shall happen. Declare the former things, what they are, that we may consider them, and know what is their issue ; or shew us the future. Declare the things that are to come hereafter, that we may know that ye are gods ; yea, do good, or do evil, that we may be dismayed, and fear. Behold, ye are nothing, and your work nought ; an abomination is he that chooseth you.

I have raised up one from the north, and he is come ; from the rising of the sun he proclaimeth My name. And he shall trample rulers like mortar, as the potter treadeth his clay. Who hath declared it from the first, that we may know ? from aforetime, that we may say, It is right ? Yea, none declareth, yea, none sheweth. And I look, and there is no man ; and among them there is no counsellor, that, when I ask them, can answer a word. Behold, they are altogether vanity, their works nought, their molten images wind and nothingness.

And thou, Israel, My servant, Jacob whom I have chosen, seed of Abraham My friend ; thou whom I have fetched from the ends of the earth, and from its corners called thee, and said to thee : Thou art My servant, I have chosen thee and not rejected thee ;—fear not, for I am with thee ; be not dismayed, for I am thy God. I have strengthened thee ; yea, I have holpen thee ; yea, I uphold thee with the right hand of My righteousness. Fear not, thou worm Jacob, and ye petty folk of Israel ; I will help thee, saith Jehovah, and thy redeemer is the Holy One of Israel.

Behold My servant, whom I uphold, My chosen, in whom I delight. I have put My spirit upon him ; he shall bring to the nations religion. He shall not cry, nor clamor, nor make his voice heard abroad. A crushed reed he shall not break, nor quench a flickering wick ; for truth shall he spread religion. He shall not flicker nor be crushed, till he set religion in the earth ; and for his teaching the lands shall wait.

Thus saith God Jehovah, that created the heavens and stretched them forth ; that spread out the earth and what springeth thereout ; that giveth breath unto the people upon it, and spirit to them that walk therein : I Jehovah called thee in righteousness, to hold thine hand, and keep thee, to make thee a covenant people, a light of the nations ; to open blind eyes, to bring prisoners out of the dungeon, out of the prison house them that sit in darkness. I am Jehovah, that is My name ; and My glory I give not to another, nor My praise unto images. Behold, the former things are come, and new things I declare ; before they spring forth I tell you.

Sing to Jehovah a new song,
His praise from the ends of earth,
Ye that go down to the sea, and its dwellers,
Ye lands, and their inhabitants.
Let the wilderness and its cities shout,
The villages where Kedar dwelleth ;
Let the people of Sela sing,
Let them shout from mountain tops,
Ascribe to Jehovah glory,
And declare His praise in the lands.
Jehovah goeth forth like an hero,
Like a warrior He rouseth His zeal ;
He shouteth, yea, crieth aloud,
Prevaieth over His foes.

CHAPTER IX.

ISAIAH, xlii.-xliv.

THE HISTORY OF ISRAEL.

Blindness of Israel—A People Robbed and Spoiled—Cause of their Calamities—Ransomed by Jehovah—Gathered from all Lands—Made to See—Witness of Jehovah—The Deliverance From Egypt—The New Deliverance—The Way in the Desert—Israel's Shortcomings—Israel's Punishment—The New Israel—Israel's Sins Forgiven—A Song of Joy.

HEAR, ye deaf ; and look, ye blind, that ye may see. Who is blind, but My servant ? and deaf, as My messenger that I send ? Thou hast seen many things, but observest not ; opening the ears, but hearing not. So it is a people robbed and spoiled ; snared in holes are they all, and hid in prison houses ; they are spoiled, and none delivereth ; plundered, and none saith, Restore.

Who among you will give ear to this ? will hearken and hear for the time to come ? Who gave Jacob for a spoil, and Israel to the robbers ? Did not Jehovah, against whom we have sinned ? in whose ways they would not walk ; whose teaching they heard not. He poured upon them His furious anger, even the strength of battle ; and it set them on fire round about, yet they understood not ; and it burned them, yet they laid it not to heart.

But now thus saith Jehovah, that created thee, O Jacob, that formed thee, O Israel : Fear not, for I have redeemed thee ; I have called thy name, thou art Mine.

When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee ; when thou walkest through the fire, thou shalt not be burned, and flame shall not kindle upon thee. For I Jehovah thy God, the Holy One of Israel, thy saviour, have given Egypt as thy ransom, Ethiopia and Seba in thy stead. Fear not, for I am with thee ; from the east I bring thy seed, and from the west I gather thee ; I say to the north, Give up ; and to the south, Withhold not ; bring My sons from far, and My daughters from the ends of the earth ; all that are called by My name.

Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and the peoples assembled ; who among them can tell such a thing ? Let them bring their witnesses, and prove it ; or let them hear, and say, It is true. Ye are My witnesses, saith Jehovah, My servant whom I have chosen ; that ye may know and believe Me, and understand that I am He ; before Me no God was formed, neither shall be after Me. I, I am Jehovah ; and there is no saviour beside Me. Yea, henceforth I am He ; and none saveth out of My hand ; I work, and who shall reverse it ?

Thus saith Jehovah, that made a way in the sea, a path in mighty waters ; that brought forth chariot and horse, army and power—they lie down together, they rise not ; they went out, they were quenched like a wick—Remember not former things, nor consider things of old. Behold, I do a new thing ; now it springeth up. I will make a way in the wilderness ; in the desert, rivers. Wild beasts shall honor Me, jackals and ostriches ; because I put waters in the wilderness ; rivers in the desert, to give drink to My people, My chosen, the people I formed for Myself, that they might show My praise.

CHAPTER IX.

ISAIAH, xlii.-xliv.

THE HISTORY OF ISRAEL.

Kindness of Israel—A People Robbed and Spoiled—
Clamorous—Ransomed by Jehovah—Gathered
Made to see—Witness of Jehovah—The
Egypt—The New Deliverance—The Way in
Shortcomings—Israel's Punishment—The
Sins Forgiven—A Song of Joy.

HEAR, ye deaf ; and look, ye blind, who
Who is blind, but My servant ? and deaf,
ger that I send ? Thou hast seen, none
observe not ; opening the ears, but none
is a people robbed and spoiled ; snared
all, and hid in prison houses ; they
none delivereth ; plundered, and none

Who among you will give ear,
and hear for the time to come ?
spoil, and Israel to the robbers
against whom we have sinned
would not walk ; whose teaching
peared upon them His furious
battle ; and it set them on
understood not ; and it he
heart.
but now thus said

Jehovah hath wrought,
 of earth,
 mountains, in song,
 trees therein ;
 redeemed Jacob,
 himself with Israel.

But thou hast not called upon Me, O Jacob, that thou hast been weary of Me, O Israel. Thou hast not brought Me small cattle, thy burnt offerings ; nor honored Me with thy sacrifices. I have not made thee a slave with offerings, nor wearied thee with frankincense. Thou hast bought Me no sweet cane with money, nor filled Me with the fat of thy sacrifices. Thou hast made Me a slave with thy sins, thou hast wearied Me with thine iniquities.

I, I am He that blotteth out thy transgressions for Mine own sake ; and thy sins I will not remember. Thy first fathers sinned, and thine interpreters transgressed against Me. Therefore I profaned holy princes, giving Jacob to the ban, and Israel to reviling.

Yet now hear, O Jacob My servant, and Israel, whom I have chosen ; thus saith Jehovah that made thee, and formed thee from the womb : Fear not, Jacob my servant, Jeshurun, whom I have chosen. As I pour water upon the thirsty, and streams upon the dry ground ; so will I pour My spirit on thy seed, My blessing on thine offspring ; and they shall spring up among the grass, like poplars by watercourses. One shall say, I am Jehovah's ; and another be named by the name of Jacob ; and another shall mark his hand to Jehovah, and make Israel his surname.

Thus saith Jehovah, Israel's king, and his redeemer Jehovah of Hosts : I am the first, and I am the last ; and beside Me there is no God.

Remember these things, O Jacob ; and Israel, for thou art My servant. I have formed thee, thou art My servant ; O Israel, thou art not forgotten of Me. I have blotted out like the mist thy transgressions, and like the clouds thy sins ; return unto Me, for I have redeemed thee.

Sing, ye heavens, for Jehovah hath wrought,
Shout, O ye depths of earth,
Break forth, ye mountains, in song,
O forest and all trees therein ;
For Jehovah hath redeemed Jacob,
And adorneth Himself with Israel.

CHAPTER X.

ISAIAH, xlix., lii., liii., lv.

THE SERVANT OF JEHOVAH.

Prepared by Jehovah—My Servant Israel—Israel's Despair—The Mission to the Nations—A Nation Abhorred—Honored of Kings—A Covenant People—Brought from all Regions—A Song of Praise—The Exalted Servant—Rejected of Men—Bearing Our Griefs—Smitten of God—Healed by His Stripes—The Iniquity of All—Condemned by False Judgment—The Death of a Transgressor—Restored to Life—Justifying Many—The Priceless Waters—Sure Mercies of David—Prince of the Peoples—Calling the Nations—The Summons of Jehovah—A Song of Restoration.

LISTEN, ye lands, unto me ; and hearken, ye peoples, from far : Jehovah hath called me from the womb, from the bowels of my mother made mention of my name ; He made my mouth like a sharp sword, in the shadow of His hand He hid me ; He made me a polished shaft, in His quiver He kept me close ; and He said to me, Thou art My servant, Israel ; for with thee will I adorn Me.

But I said, I have labored in vain, I have spent my strength for vanity and nought. But my cause is with Jehovah, and my recompense with my God. And now saith Jehovah, that formed me for His servant from the womb, to bring Jacob back to Him, that Israel be gathered unto Him : It is too little for thee to be My servant to raise up the tribes of Jacob, and restore the preserved of Israel ; and I will make thee a light to the nations, that My salvation may be unto the end of the earth.

Thus saith Jehovah, the redeemer of Israel, his Holy

One, to him that is despised, to a nation abhorred, to a slave of rulers : Kings shall see and arise ; and princes do homage ; because of Jehovah that is faithful, the Holy One of Israel, that chose thee. Thus saith Jehovah : In an acceptable time have I answered thee, and in a day of salvation helped thee ; and I will preserve thee, and make thee a covenant people, to establish the land, to inherit the desolate heritages ; saying to them that are bound, Go forth ; to them that are in darkness, Shew yourselves.

They shall feed in the ways, and on all bare heights shall be their pasture. They shall not hunger nor thirst ; neither heat nor sun shall smite them ; for He that hath pitied them leadeth them, by springs of water He guideth them. And I make all My mountains a road, and My high ways shall be exalted. Lo, these come from far ; and lo, these from the north and the west ; and these from the land of China.

Sing, ye heavens, and exult, O earth ;
Break forth in a shout, ye mountains,
For Jehovah hath comforted His people,
And pitieth His afflicted.

Behold, My servant shall prosper ; he shall be high and exalted, and lofty exceedingly. As many were amazed at thee, (so marred was his visage from that of man, and his form from that of the sons of men), so shall he dazzle many nations. Kings shall stop their mouths at him ; for what was not told them they have seen ; and what they heard not, they have understood.

Who believed our report ? and to whom was the arm of Jehovah revealed ? He hath no form nor comeliness, that we should see him, no beauty that we should desire him. Despised, and forsaken of men ; a man of sor-

rows, acquainted with grief ; as one from whom men hide their face, despised, and we esteemed him not.

Surely our griefs he bore, and our sorrows he carried them ; and we esteemed him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, bruised for our iniquities ; the chastisement of our peace was upon him ; and by his stripes we are healed. All we like sheep went astray ; each turned his own way ; and Jehovah made to light on him the iniquity of us all.

He was oppressed, and was humbled, not opening his mouth ; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb. By false judgment was he taken away ; and his posterity, who shall recount ? for he was cut off from the land of the living ; for the transgression of My people was he stricken. And they made his grave with the wicked, and with prisoners his tomb ; although he had done no violence, nor was any deceit in his mouth. But it pleased Jehovah to bruise him ; to put him to grief.

Though he give his life a guilt offering, he shall see his posterity, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul, and be filled ; by his knowledge My servant justifieth many ; bearing their iniquities. Therefore will I give him a portion with the great, and he shall divide the spoil with the strong ; because he poured out his life unto death, and was numbered with the transgressors. But he bare the sin of many, and maketh intercession for transgressors.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come, buy, and eat ; yea, come, buy without money and without price, wine and milk. Wherefore do ye spend money for that which is not

bread? and your toil for that which satisfieth not? Hearken unto Me, and eat that which is good, and let your soul delight in fatness. Incline your ear, and come unto Me; hear, and ye shall live; and I will make an everlasting covenant with you, the sure mercies of David. Behold, I have made him a witness to the peoples, a prince and commander of the peoples. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and the Holy One of Israel; for He hath glorified thee.

Seek ye Jehovah while He may be found, call on Him while He is near: let the wicked forsake his way, and the evil man his thoughts; and turn to Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon.

For My thoughts are not your thoughts, and your ways are not My ways, saith Jehovah. For as heaven is higher than earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as rain cometh down and snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so is My word that goeth forth out of My mouth; it returneth not unto Me void, but accomplisheth that which I please, and prospereth in that whereto I sent it.

For ye shall go forth with joy,
And in peace shall ye be led out.
Mountains and hills shall break into singing before you,
And all the trees of the field clap their hands.
Instead of the thorn shall come up the fir tree,
Instead of the brier shall come up the myrtle.
And it shall be to Jehovah a name,
An everlasting sign that shall not be cut off.

CHAPTER XL

ISALAH, lviii.—lxi.

CONDITIONS OF REDEMPTION.

Ritual Fasts Denounced—The Fast of the Soul—To Do for Others—To Put Away Sin—To Observe the Sabbath—Reason of the Captivity—Israel's Wickedness—Sins of Violence—Testimony of Their Sins—Jehovah Interferes—The New Covenant—Israel a Shining Light—Gathering of the Nations—Rebuilding of Zion—City of Jehovah—Jehovah Her Everlasting Light—Anointed of Jehovah—Good Tidings—Comforting Zion—Priests of Jehovah—Hymn of Praise.

CRY aloud, spare not, lift up thy voice like a trumpet, and declare to My people their transgression, and to the house of Jacob their sins.

Me they consult day by day, and desire to know My ways ; as it were a nation that did righteousness, and forsook not the law of their God, they ask of Me righteous judgments, they desire the coming of God. "Wherefore have we fasted, and Thou hast not seen ? humbled ourselves, and Thou takest no notice ?" Behold, in the day of your fast ye pursue your own concerns, and exact all your tasks. Behold, ye fast for strife and contention, and to smite with wicked fist ; ye fast not this day to make your voice heard on high. Is such the fast that I love, the day for a man to humble himself ? Is it to bow down his head like a rush, and make sackcloth and ashes his couch ? Wilt thou call this a fast, an acceptable day to Jehovah ?

Is not this the fast that I love ? to loose the bonds of wickedness, to undo the thongs of the yoke, letting the oppressed go free, and breaking every yoke ? Is it not to break thy bread to the hungry, and that thou bring wretched outcasts home ? when thou seest the naked, that thou clothe him ; and hide not thyself from thy kin ? Then shall thy light break forth as the dawn, and thy healing spring forth speedily ; thy righteousness shall go before thee and the glory of Jehovah be thy rearward. Then shalt thou call, and Jehovah shall answer ; thou shalt cry, and He shall say, Here am I.

If thou remove from the midst of thee the yoke, the pointing with the finger, and speaking sin ; if thou bestow thy food on the hungry, and satisfy the afflicted ones ; then shall thy light rise in darkness, and thy gloom be like the noonday ; and Jehovah shall guide thee ever, and satisfy thy desire in the drought, and make strong thy bones ; and thou shalt be like a well watered garden, like a fountain whose waters fail not. And thy children shall build the ruins of old ; thou shalt raise up the foundations of past generations ; and thou shalt be called Repairer of the breach, Restorer of habitable ways.

If thou refrain thy foot from the Sabbath, from doing thy pleasure on My holy day ; if thou call the Sabbath a delight, Jehovah's holy day honorable ; if thou honor it, not to do thine own ways, nor pursue thine own concerns, nor speak idle words ; then shalt thou have delight in Jehovah, and I will make thee to ride upon the heights of the earth ; and I will feed thee with the heritage of Jacob thy father : for the mouth of Jehovah hath spoken it.

Behold, Jehovah's hand is not shortened, that it cannot save ; nor His ear too heavy to hear ; but your in-

iniquities have separated you from your God, and your sins have hid His face from you, that He heareth not. For your hands are defiled with blood, and your fingers with iniquity ; your lips have spoken lies, your tongue muttereth wickedness. None sueth in righteousness, and none pleadeth in truth ; they trust in vanity, and speak lies ; they conceive mischief, and bring forth iniquity. Their works are works of iniquity, and deeds of violence in their hands. Their feet run to evil, and make haste to shed innocent blood ; their thoughts are thoughts of iniquity ; desolation and destruction are in their high ways. The path of peace they know not ; and there is no justice in their tracks ; they have made them crooked paths ; who treadeth therein knoweth not peace.

Therefore is judgment far from us, and righteousness overtaketh us not ; we look for light, but behold darkness, for brightness, but walk in gloom. We grope as the blind for the wall, like them without eyes we grope ; we stumble at noon as in the twilight. We roar all like bears and mourn sore like doves ; we look for judgment, but there is none ; for salvation, but it is far off from us. For our transgressions are many before Thee, and our sins have testified against us ; for our transgressions are with us, and as for our iniquities, we know them : transgressing and denying Jehovah, turning away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned back, and righteousness standeth afar off ; for truth is fallen in the street, and uprightness cannot enter. Yea, truth is lacking ; and he that avoideth evil maketh himself a prey.

And Jehovah saw it, and it displeased Him that there was no judgment. And He saw that there was no man,

and wondered that none interposed. So His own arm brought salvation ; and His righteousness upheld Him. And He put on righteousness as a breastplate, and an helmet of salvation on His head ; and He put on garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds He will repay, fury to His adversaries, recompense to His enemies ; to the countries He will pay recompense. And they shall fear Jehovah's name from the west, and from the rising of the sun His glory ; for it cometh as a rushing stream, that the breath of Jehovah driveth.

But a redeemer cometh to Zion, to them that turn from transgression in Jacob, saith Jehovah. And I—this is My covenant with them, saith Jehovah : My spirit that is upon thee, and My words that I put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, henceforth forever.

Arise, shine ; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold darkness covereth the earth, and deep gloom the peoples ; but upon thee Jehovah ariseth, and His glory appeareth upon thee. And nations shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see : all gather themselves together, they come unto thee ; thy sons come from far, and thy daughters are carried in the arms. Thou shalt see and be brightened, and thine heart shall throb and bound ; for the abundance of the sea shall turn unto thee, the wealth of the nations come unto thee. Multitudes of camels shall cover thee, young camels of Midian and Ephah ; from Sheba shall all of them come ; gold and frankincense shall they bring, and proclaim the praises of Jehovah. All the

flocks of Kedar shall be gathered unto thee, the rams of Nebaioth shall minister unto thee ; they shall be offered with acceptance on Mine altar, and I will glorify the house of My glory.

Who are these that fly like a cloud, like doves to their cotes ? Yea, the countries are gathered unto Me, the ships of Tarshish at the fore, to bring thy sons from far, their silver and their gold with them, to the name of Jehovah thy God, to the Holy One of Israel, that hath glorified thee. And strangers shall build thy walls, and their kings minister unto thee ; for in My wrath I smote thee, but in My favor I have pitied thee. And thy gates shall be open continually ; they shall not be shut day nor night ; to bring unto thee the wealth of the nations, whose kings are led unto thee. For that nation and kingdom that serveth not thee shall perish ; those nations be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine, and the box tree together ; to beautify the place of My shrine, for the place of My feet I will honor.

And the sons of their oppressors shall come bending unto thee ; and all that despised thee shall bow down at the soles of thy feet ; and call thee City of Jehovah, Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, and none passing through thee, I will make thee an eternal pride, a joy of many generations. And thou shalt suck the milk of the nations, the breast of kings thou shalt suck. And thou shalt know that I Jehovah am thy saviour, and thy redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. And I will make thy government peace, and thy taskmasters righteousness. Violence shall no more be heard

in thy land, desolation nor destruction within thy borders ; but thy walls shall be called Salvation, and thy gates Praise.

The sun shall be no more thy light by day ; and for brightness the moon shall not light thee ; but Jehovah shall be thine everlasting light, and thy God thy glory. Thy sun shall go down no more, nor thy moon be hid ; for Jehovah shall be thine everlasting light, and the days of thy mourning have an end. And thy people shall all be righteous, inheriting the land forever ; the branch of My planting, the work of My hands, that I may be glorified. The least shall become a thousand, and the smallest a strong nation. I Jehovah will hasten it in its time.

The spirit of Jehovah is upon me ; because Jehovah hath anointed me. To bring the afflicted good tidings hath He sent me ; to bind up the broken-hearted, to proclaim to the captives liberty, and deliverance to them that are bound ; to proclaim the acceptable year of Jehovah, and the day of vengeance of our God ; to comfort all that mourn ; to provide for them that mourn in Zion, to give them a garland for ashes, oil of joy for mourning, a garment of praise for the spirit of heaviness ; that they may be called trees of righteousness, the planting of Jehovah, that He might be glorified.

And they shall build up ancient ruins, former desolations they shall raise up, repairing waste cities, desolations of many generations. And strangers shall stand and feed your flocks, and aliens shall be your plowmen and your vine-dressers. But ye shall be called the priests of Jehovah ; men shall name you the ministers of our God ; the wealth of the nations ye shall eat, and in their glory make your boast. For your shame ye shall have double ; everlasting joy shall be theirs ; and I will give them their

recompense faithfully, and make an everlasting covenant with them. And their seed shall be known among the nations, and their offspring among the peoples ; all that see them shall acknowledge that they are a seed which Jehovah hath blessed.

I will greatly rejoice in Jehovah,
Let my soul exult in my God ;
For He clothed me with garments of salvation,
With the robe of righteousness He covereth me,
As a bridegroom that maketh priestly his head tire,
Like a bride that adorneth herself with her jewels.
For as the earth bringeth forth her increase,
And like a garden that causeth its seed to sprout,
So Jehovah maketh righteousness sprout,
Even praise before all the nations.

CHAPTER XII.

Zechariah, ix., xii.-xiv.

THE GRECIAN PERIOD.

I. The King of Zion—Lowly but Conquering—The Kingdom of Peace—The Blood Covenant—Prisoners of Hope—The Greeks Overthrown—The Victory of Jehovah—II. Jerusalem a Cup of Reeling—The Nations Devoured—The Mourning in Jerusalem—A Fountain for Sin—Prophets and Unclean Spirits—Smiting the Prophets—Smiting the Rulers—The Little Ones Saved—A Day of Jehovah—Jehovah's Interference—Jehovah King of the Earth—Jehovah's Enemies Destroyed—All Nations Feast at Jerusalem.

I. REJOICE greatly, O daughter of Zion ; shout, daughter of Jerusalem ; behold, thy king cometh unto thee ; righteous and victorious is he ; lowly, riding upon an ass, upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off ; and he shall speak peace unto the nations ; and his dominion shall be from sea to sea, and from the Euphrates to the ends of the earth.

Yea, for thy blood covenant I have released thy prisoners from the prison pit. Turn to the strong hold, prisoners of hope ; this day do I declare that I will repay thee double. For I have bent Me Judah, I have set Ephraim to the bow. I have stirred up thy sons, O Zion, against thy sons, O Greece, and made thee like a hero's sword. And Jehovah shall be seen above them,

His arrows going forth like lightning ; the Lord Jehovah shall blow the trumpet, coming in whirlwinds of the south. Jehovah of Hosts shall defend them ; and Jehovah their God shall give them victory in that day.

II. The word of Jehovah concerning Israel.

Oracle of Jehovah, that stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him : Behold, I make Jerusalem a cup of reeling to all the peoples round about. And it shall come to pass in that day, I will make Jerusalem a burdensome stone for all the peoples ; wherewith all that burden themselves shall be wounded. When all nations of the earth are gathered against it, in that day, saith Jehovah, will I smite every horse with affright, and his rider with madness. In that day will I make the chieftains of Judah like a pan of fire among faggots, or a torch of fire among sheaves ; and they shall devour on the right and on the left all the peoples round about ; and Jerusalem shall yet again dwell in her place. (And Jehovah shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem be not magnified above Judah.) In that day shall Jehovah defend the inhabitants of Jerusalem ; and he that stumbleth among them shall be at that day like David ; and the house of David like God, like the angel of Jehovah before them. And in that day I will seek to destroy all the nations that come against Jerusalem ; but I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication ; and they shall look to Me whom they despised ; and they shall mourn therefor, as one mourneth for his only son, and be in bitterness therefor, as one that is in bitterness for his firstborn. In that day shall

the mourning be great in Jerusalem, like the mourning for Hadadrimmon in the valley of Megiddon.

In that day there shall be a fountain opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness. And it shall come to pass in that day, saith Jehovah of Hosts, that I will cut off the names of the idols out of the land, and they shall be worshipped no more ; moreover, the prophets and the unclean spirit will I cause to leave the land. And when any yet prophesieth, his father and his mother that begat him shall say to him, Thou shalt not live ; for thou speakest lies in the name of Jehovah ; and his father and his mother that begat him shall thrust him through when he prophesieth.

Awake, O sword, against My shepherd, and against the man that is My fellow, saith Jehovah of Hosts ; smite the shepherd, and let the sheep be scattered ; but I will spare the little ones. For in all the land, saith Jehovah, two parts therein shall be cut off and die ; but the third shall be left therein. And I will bring the third part through the fire, and refine them as silver is refined, and try them as gold is tried. Who calleth on My name, I will answer him ; I will say, It is My people ; and he shall say, Jehovah is my God.

Behold, a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle ; and the city shall be taken, the houses rifled, the women ravished ; and half the city shall go into captivity, but a remnant of the people shall not be cut off from the city. Then shall Jehovah go forth, and fight against those nations. And His feet shall stand in that day upon the mount of Olives, and the mount of Olives shall be cloven in twain,

toward the east and the west, a very great valley ; and half of the mountain shall move northward, and half of it southward. And ye shall flee by the valley of My mountains ; as ye fled from before the earthquake in the days of Uzziah king of Judah. And Jehovah my God shall come, and all the saints with Thee.

And it shall come to pass in that day, there shall no more be brightness and gloom ; but there shall be a day which is known unto Jehovah, not day, and not night ; and at even tide there shall be light. And it shall come to pass in that day, that living waters shall go out from Jerusalem ; half of them toward the eastern sea, and half of them toward the western sea, in summer and in winter alike. And Jehovah shall become king of all the earth ; in that day shall Jehovah be one, and His name one. And men shall dwell in Jerusalem, and there shall be no more curse ; but Jerusalem shall dwell safely.

And this is the plague wherewith Jehovah smiteth all the peoples that warred against Jerusalem : their flesh shall waste while they stand on their feet, and their eyes waste away in their sockets, and their tongue waste away in their mouth. And it shall come to pass in that day, there shall be a great discomfiture of Jehovah among them ; and each shall lay hold on his neighbor's hand, and his hand be lifted against his neighbor.

And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, Jehovah of Hosts, and keep the Feast of Tabernacles. And whoso of the families of the earth goeth not up to Jerusalem to worship the King, Jehovah of Hosts, upon them there shall be no rain. This shall be the punishment of all the nations that go not up to keep the Feast of Tabernacles.

CHAPTER XIII.

DANIEL, vii.-x., xii.

VISIONS OF DANIEL.

I. THE FOUR BEASTS—The Terrible Fourth Beast—The Little Horn—Divine Judgment—The Ancient of Days—The Beast Destroyed—The Son of Man—The Interpretation—The Meaning of the Horn—Antiochus Epiphanes—Victory of the Saints—**II. THE RAM AND THE GOAT**—The Goat Victorious—The Little Horn—The Sanctuary Defiled—Gabriel Interprets the Dream—Media and Persia—Overthrown by Greece—The Kingdom of Antiochus—Overthrown by God—**III. THE RESURRECTION**—The Man Clothed in Linen—The Latter End—A Time of Trouble—Resurrection of the Dead.

I. DANIEL spake and said : I saw in my vision by night, and, behold, the four winds of the heaven brake forth upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, having eagle's wings. I beheld till its wings were plucked off, and it was raised from the earth, and made to stand on two feet like a man, and a human heart was given it. And behold another beast, a second, like a bear, and it leaned to one side, and three ribs were in its mouth between its teeth ; and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo, another, like a leopard, having upon its back four wings of a bird ; and the beast had four heads ; and dominion was given to it. After this I saw in night visions, and behold a fourth beast, exceeding terrible and power-

ful and strong ; and it had great iron teeth. It devoured and brake in pieces, and stamped the remnant with its feet. And it was diverse from all the beasts that were before it ; and it had ten horns. As I observed the horns, behold, another little horn came up among them, and three of the first horns were plucked up before it ; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

I beheld till thrones were placed, and an ancient of days was seated ; His raiment was white as snow, and the hair of His head like pure wool ; His throne was fiery flames, its wheels burning fire. A fiery stream came forth from before Him. Thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him. The judgment was set, and the books were opened. Then I beheld, because of the great words which the horn spake,—I beheld till the beast was slain, and his body destroyed ; and he was given to be burned with fire. As for the rest of the beasts, their dominion was taken away ; but their lives prolonged for a season.

I saw in night visions, and, behold, there came with the clouds of heaven as it were a son of man, and he came to the ancient of days, and was brought near before Him. And there was given him dominion and glory and kingdom, that all the peoples, nations, and languages should serve him. His dominion is an everlasting dominion, which passeth not away, and his kingdom that which shall not be destroyed.

As for me, Daniel, my spirit was distressed within me, and the visions of my head troubled me. I drew near to one of them that stood by, and asked him the truth concerning all this ; and he told me, and showed me the interpretation of the matter. These great beasts, which are

four, are four kings, that arise from the earth. But the saints of the Highest shall receive the kingdom, and possess the kingdom for ever, even for ever and ever.

Then I desired to know the truth concerning the fourth beast, which was diverse from them all, exceeding terrible, its teeth of iron and its nails of brass ; which devoured, and brake in pieces, and stamped the remnant with its feet ; and concerning the ten horns that were on its head, and the other horn which came up, before which three fell ; the horn that had eyes, and a mouth speaking great things, whose appearance was stronger than its fellows. I had seen that this horn made war with the saints, and prevailed against them ; until the ancient of days came, and judgment was given to the saints of the Highest ; and the time came that the saints possessed the kingdom.

Thus he said : The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all kingdoms, and devour the whole earth, and shall tread it down, and break it in pieces. As for the ten horns ; from this kingdom ten kings shall arise ; and after them another shall arise, diverse from the former, and shall subdue three kings. And he shall speak words against the Highest, and consume the saints of the Highest ; and he thinketh to change the times and the law ; and they shall be given into his hand until a time and times and half a time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it utterly. And the kingdom and dominion, and might of all kingdoms under the heavens, shall be given to the people of the saints of the Highest ; whose kingdom is an everlasting kingdom, whom all dominions shall serve and obey.

II. I saw in a vision, being by the river Ulai, and I lifted up mine eyes, and, behold, a ram standing by the river, having two horns ; and the two horns were high ; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward ; and no beasts could stand before him, and none delivered out of his hand ; but he did according to his will, and magnified himself. And as I observed, behold, an he-goat coming from the west over the face of the whole earth, not touching the ground ; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I saw standing by the river, and ran upon him in his mighty fury. And I saw him come close to the ram, and he was enraged against the ram and smote him, and brake his two horns ; and the ram had no power to stand before him ; and he cast him to the ground and trampled upon him ; and none delivered the ram from his hand.

And the he-goat magnified himself exceedingly ; but when he was strong the great horn was broken ; and there came up four notable horns in its stead, toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious land (Judæa). And it grew unto the host of heaven ; and some of the host and the stars it cast down to the ground and trampled upon them. And it magnified itself unto the Prince of the Host ; and took away from Him the continual burnt offering, and cast the place of His sanctuary down. And service and sacrifice were given over through transgression ; and it cast down truth to the ground, and prospered in its doing.

Then I heard one saint saying to another : For how

long is the vision? the continual burnt offering and the offering for sins desolate, and sanctuary and service trodden under foot? And that saint said unto me: Unto two thousand three hundred evenings and mornings; then shall judgment be given for the sanctuary.

And it came to pass when I, Daniel, had seen the vision, that I sought an interpretation; and, behold, one standing before me in appearance like a man. And I heard a man's voice in the midst of the Ulai, which called and said: Gabriel, explain to this man the vision. So he came near where I stood, and when he came I was affrighted, and fell upon my face. But he said unto me: Understand, O son of man; for the vision concerneth the time of the end. And as he spake with me I fell asleep with my face to the ground; and he touched me, and made me stand upright. And he said: Behold, I show thee what shall be in the wrath of the latter days, the time of the end. The ram which thou sawest that had the two horns,—they are the kings of Media and Persia. And the shaggy he-goat is the king of Greece; and the great horn that is between his eyes is the first king. And in that it was broken, and four arose in its place,—four kingdoms rise out of the nation, but not with his power. And at the end of their kingdom, when the transgressions are fulfilled, shall arise a king of fierce countenance, and skilled in dark sayings; whose power shall be great (yet his own power); and he shall work marvellous destruction, and prosper in his doing; and shall destroy mighty ones, the people of the saints, by his wiles, and he shall succeed through craft. And he shall wax great in his own conceit, and destroy many unprepared; and he shall rise up against the Prince of princes, and be broken without hand.

III. Now I Daniel was mourning three whole weeks. I ate no leavened bread, and flesh and wine came not into my mouth, neither did I anoint myself, till three whole weeks were fulfilled. Then I lifted up mine eyes, and looked, and behold a man clothed in linen, whose loins were girt with pure gold of Uphaz, whose body was like the beryl, and his face like the lightning, and his eyes as lamps of fire, and his arms and his legs like burnished bronze, and the sound of his words like the sound of a multitude. And he said unto me : Daniel, man beloved, understand the words that I speak to thee ; for now am I sent unto thee ; for from the first day that thou didst set thine heart to understand, and to humble thyself before thy God, thy words were heard ; and I am come for thy words' sake, to make thee understand what shall befall thy people in the latter days ; for the vision is yet for distant days. Then said he : Now will I shew thee the truth. There shall be a time of trouble, such as never was since the nation was until that time, and at that time shall Michael arise, the great prince that ariseth for thy people. And at that time thy people shall be delivered, every one that is found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And the wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever.

PART V.

HEBREW POETRY.

SELECTIONS FROM THE PSALTER AND OTHER LYRICS.

PSALMS, I.

INTRODUCTORY ODE.

HAPPY the man

Who hath not walked in the counsel of the wicked,
Nor stood in the way of sinners,
Nor sat in the seat of the scornful !
But his delight is in Jehovah's law,
In whose law he museth by day and by night.
And he shall be like trees planted by water-brooks,
That yield their fruit in their season,
Whose leaves wither not ;
And in all that he doeth shall he prosper.

Not so are the wicked ;
But like the chaff, that wind scattereth.
Therefore the wicked stand not in the judgment,
Nor sinners in the assembly of the righteous,
For Jehovah knoweth the way of the righteous,
But the way of the wicked doth perish.

CHAPTER I.

PSALMS, iv., xi., xv., xix., xxiii., xxvi., xxvii., xxx., xxxiii.

TEMPLE SONGS.

An Evening Prayer—Trust in Jehovah—Dwelling with God—The Law of Jehovah—The Good Shepherd—Blameless Life—Jehovah's House—Wait on Jehovah—Thanksgiving after Sickness—God's Constant Care.

AN EVENING PRAYER.

WHEN I cry, answer me, my righteous God,
Who didst relieve my distress ;
Pity me and hear my prayer.

Sons of men, how long is mine honor defamed ?
Do ye love vanity ? do ye seek lies ?
Know that Jehovah hath set apart His beloved ;
Jehovah heareth when I cry unto Him.

Tremble, and sin not ;
Speak in your heart on your bed and be still.
Offer right offerings, and trust in Jehovah.

Many are saying : Who will shew us good ?
Lift upon us, Jehovah, the light of Thy face.
More joy hast Thou put in mine heart,
Than when men's grain and wine abound.
In peace forthwith I lay me down to sleep,
For Thou, Jehovah, alone doth keep me safe.

TRUST IN JEHOVAH.

In Jehovah I trust ;
How say ye unto me :
" Flee to your hills, ye birds !
For, lo, the godless bend the bow,
They fit their arrow to the string,
To shoot unseen at the upright of heart.
If the pillars be cast down,
What can the righteous do ? "

Jehovah is in His holy temple,
Jehovah's throne is in heaven ;
His eyes see,
His eyelids try
The sons of men.
Jehovah trieth the righteous ;
The godless and lover of violence He hateth.
On the godless He raineth
Coals, fire, and brimstone ;
And burning wind is their portion to drink.
For Jehovah is righteous, and loveth right deeds ;
His face beholdeth the upright.

DWELLING WITH GOD.

Jehovah, who may sojourn in Thy tent ?
Who dwelleth on Thy holy mount ?

Who walketh blameless, and doeth right,
And speaketh truth in his heart ;
Who hath not slandered with his tongue,
Nor hath done evil to his friend,
Nor brought reproach upon his neighbor.

The wicked are loathsome in his sight,
But them that fear Jehovah he honoreth.
He sweareth to his hurt, and faileth not.
His money he hath not given on usury,
Nor taken reward against the guiltless.

Who dealeth thus shall never fall.

THE LAW OF JEHOVAH.

The law of Jehovah is perfect, refreshing the soul ;
The testimony of Jehovah is faithful, making wise the
simple ;
The precepts of Jehovah are right, rejoicing the heart ;
The commandment of Jehovah is pure, enlightening the
eyes ;
The fear of Jehovah is clean, enduring forever ;
The judgments of Jehovah are truth, righteous alto-
gether ;
More precious than gold, than much fine gold ;
Sweeter than honey, than the droppings of the comb.
Yea, by them Thy servant is warned ;
In keeping them, there is great reward.

Who discerneth errors ? Cleanse me from hidden faults.
From wilful sins, oh guard Thy servant ; let them not
rule over me.
So shall I be blameless, and innocent of great transgres-
sion.
Be the words of my mouth accepted,
And the meditation of my heart before Thee,
Jehovah, my rock and my redeemer.

THE GOOD SHEPHERD.

Jehovah is my shepherd, I shall not want ;
In green pastures He maketh me lie down ;
By still waters He maketh me rest.
He refresheth me,
He leadeth me in paths of right,
For His name's sake.

Yea, though I walk through the vale of deep shadow,
I shall not fear evil ;
For Thou art with me,
Thy rod and Thy staff, they comfort me.

Thou preparest a table before me in the presence of my
foes ;
Thou hast anointed my head with oil ; my cup runneth
over.
Only goodness and mercy follow me all the days of my
life ;
And I dwell in the house of Jehovah for ever.

BLAMELESS LIFE.

Give judgment for me, Jehovah, for I have walked
blamelessly,
And in Jehovah unwavering have I trusted.

Prove me, Jehovah, and try me,
Try out my reins and my heart.
For Thy love is before mine eyes,
And in Thy truth have I walked.

With false fellows have I not sat,
Neither hold I converse with dissemblers.
I hate the congregation of the wicked,
And sit not among the godless.

I wash mine hands in innocency,
That I may encompass Thine altar, Jehovah,
To utter the voice of thanksgiving,
And tell of all Thy wonders.
Jehovah, I love the habitation of Thy house,
The place where Thine honor dwelleth.

Take not away my breath among the sinners,
Nor my life with men of blood,
In whose hands is mischief ;
Whose right hand is full of bribes.
As for me—I walk blamelessly.
Redeem and pity me.

My foot hath stood aright ;
In the congregations will I bless Jehovah.

JEHOVAH'S HOUSE.

Jehovah is my light and my salvation, whom have I to
fear ?
Jehovah is the fortress of my life, at whom shall I
tremble ?
When the wicked came against me to eat up my flesh,
My foemen, and they mine enemies stumbled and fell.
Though there camp an host against me, my heart shall
not fear ;
Though there rise up war against me, I still will trust.

One thing I have asked of Jehovah, this I entreat :
 That I may dwell in Jehovah's house all the days of my
 life,
 To behold Jehovah's graciousness, and contemplate His
 palace.
 For in His covert He hideth me in the day of trouble,
 In the secret place of His tent He covereth me, setteth
 me upon a rock.

And now mine head is lifted above mine enemies about
 me,
 So let me offer offerings of glad shouting in His tent,
 Let me sing and make music to Jehovah.

WAIT ON JEHOVAH.

Hear, oh Jehovah, my voice when I call,
 And pity and answer me.
 Of Thee saith my heart : Seek ye My face ;
 Thy face, oh Jehovah, I seek.
 Hide not Thou Thy face from me,
 In anger put not Thy servant away.
 Thou hast been my help ;
 Cast not off nor forsake me,
 Oh God of my salvation.

Though my father and mother forsake me,
 Jehovah taketh me up.
 Teach me, Jehovah, Thy way,
 And lead me in a right path,
 Because of mine adversaries.
 Give me not over to the lust of my foes.

For false witnesses are risen against me,
Breathing out violence.
That I might hope to see
Jehovah's goodness in the land of life !

Wait on Jehovah ;
Be strong, and let thine heart be brave ;
Yea, wait on Jehovah.

THANKSGIVING AFTER SICKNESS.

I will extol Thee, Jehovah, for Thou hast raised me up,
Neither hast Thou made my foes to triumph over me.
Jehovah my God, unto Thee I cried, and Thou didst
heal me.

Jehovah, Thou hast brought up my life out of hell,
Hast quickened me that I go not down to the pit.

Make music to Jehovah, ye His saints,
And give thanks unto His holy name.
For "A moment in His wrath,
A lifetime in His favor" ;
At evening entereth weeping,
But in the morning is joy.

As for me—in my success I said :
I shall be unmoved for ever ;
Thou, Jehovah, of Thy goodness hast made my hill so
strong.
Then hiddest Thou Thy face, and I was troubled.

Unto Thee, Jehovah, I cry,
And unto the Lord I entreat :

What profit in my blood ? my going down to the pit ?
Shall dust praise Thee ? shall it declare Thy truth ?
Hear, O Jehovah, and pity me !
Jehovah, be Thou my helper !

Thou hast turned my mourning to dancing ;
Thou hast loosed my sackcloth, and girded me with joy ;
In order that I might praise Thee without ceasing.
Jehovah my God, Thee will I thank for ever.

GOD'S CONSTANT CARE.

Rejoice in Jehovah, ye righteous ;
Praise beseemeth the upright.
Give thanks to Jehovah with the harp ;
Make music unto Him with the lute of ten strings.
Sing unto Him a new song ;
Play skilfully with glad shouting.

For Jehovah's word is true,
And all His work is faithful.
He loveth righteousness and justice ;
The earth is full of the love of Jehovah,
By the word of Jehovah the heavens were made,
And all their host by the breath of His mouth.
He gathereth as in heaps the waters of the sea ;
He storeth the deeps in treasure houses.
Let all the earth fear before Jehovah,
Stand in awe of Him all that dwell in the world ;
For He spake and it was done,
He commanded, and it stood fast.

Jehovah brought the counsels of the nations to nought,
The thoughts of the peoples He made of none effect ;

The counsel of Jehovah standeth fast for ever,
The thoughts of His heart from age to age.
Happy the nation whose God is Jehovah,
The people whom He hath chosen for His heritage.

Jehovah looked forth from heaven,
He beheld all the children of men ;
From the habitation of His dwelling He gazed
Upon all that dwell in the earth.
He fashioneth the hearts of them all,
He understandeth all their works.
No king is saved by a mighty host,
Nor warrior delivered by much strength ;
An horse is vain for salvation,
Neither by his mighty power can he rescue.
Lo, the eye of Jehovah is on them that fear Him,
On them that trust in His love,
To deliver their life from death,
And keep them alive in famine.

We have waited for Jehovah ;
He is our strength and our shield.
For in Him our heart rejoiceth ;
For in His holy name we have trusted.
Let Thy love be upon us, Jehovah,
As we have put our trust in Thee.

CHAPTER II.

PSALMS, lrv., lxvii., xcii., xcv., c.

LITURGICAL HYMNS.

First Harvest Hymn—Second Harvest Hymn—Sabbath-day Hymn
—Festival Hymn—Thank-Offering Hymn.

FIRST HARVEST HYMN.

THEE beseemeth praise, O God, in Zion ;
And to Thee be vows performed ;
Hearer of prayer, to Thee let all flesh come.

Iniquities prevail against me.

(*Response.*)—Our trespasses—may Thou atone them.

Happy he whom Thou choosest and bringest to dwell in
Thy courts !

(*Chorus.*)—Let us be filled with the goodness of Thy
house, Thy holy temple.

With wonders of deliverance Thou answerest us, God of
our salvation.

Hope of all ends of the earth, and of remotest isles ;—

Who establisheth mountains by His strength ;

Who is girded with might ;

Who stilleth the roaring of the sea,

The roaring of the waves, and the tumult of the na-
tions ;—

So that furthest lands are afraid of Thy signs ;
Thou makest sunrise and sunset cry aloud.

Thou didst visit the earth and water it,
Greatly enriching it,
(God's river is full of water,)
Preparing their corn.
For thus Thou preparest it,
Her furrows watering, her ridges smoothing,
With showers Thou softenest her, her sprouting Thou
blessest.

Thou hast crowned the year with Thy goodness,
Whose chariot wheels drop fatness.
Wilderness pastures run over,
And the hills are girt with joy.
The meadows are clad with flocks,
And the valleys clothed with grain.

Let them shout, yea let them sing !

SECOND HARVEST HYMN.

God be merciful unto us, and bless us ;
Cause His face to shine upon us ;
That Thy way may be known upon earth,
Thy saving health among all nations.

Let the peoples praise Thee, O God ;
Let all the peoples praise Thee.
Let the nations rejoice and be glad ;
For Thou judgest the folk righteously,
And dost govern the nations upon earth.

Let the peoples praise Thee, O God ;
Let all the peoples praise Thee.
Earth hath yielded her increase ;
God, our God doth bless us.
God doth bless us ;
And all the ends of the earth shall fear Him.

SABBATH-DAY HYMN.

It is good to give thanks to Jehovah,
To sing praises unto Thy name, Most Highest ;
To tell in the morning of Thy love,
And of Thy truth in the night-season ;
Upon an instrument of ten strings, and the lute ;
With loud music on the harp.
For Thou, Jehovah, hast made me glad through Thy
works ;
I will rejoice for the operations of Thy hands.
How great are Thy works, Jehovah !
Very deep Thy thoughts !

A brutish man knoweth not,
And a fool doth not perceive this :
When the ungodly spring up like grass,
And all the workers of wickedness flourish,
It is that they may be destroyed for ever.
And Thou, Jehovah, art on high evermore.
For lo, Thine enemies, Jehovah,
For lo, Thine enemies shall perish,
All workers of wickedness be scattered.

And Thou dost exalt like the wild-ox my horn ;
I am anointed with fresh oil.

And mine eye gazeth on my foe ;
Of the wicked that rise up against me
Mine ears do hear.

The righteous springeth up like the palm,
Like a cedar in Lebanon he groweth.
Planted in the house of Jehovah,
In the courts of our God they shall flourish.
They shall still bear fruit in old age ,
Full of sap and green shall they be ;
To show that Jehovah is upright,
My Rock, in whom is no evil.

FESTIVAL HYMN.

O come, let us sing unto Jehovah ;
Let us rejoice in the Rock of our salvation.
Let us come before Him with thanksgiving ;
And make merry unto Him with psalms.
For Jehovah is a great God ;
And a great king above all gods.
In His hand are the depths of the earth,
And the summits of the mountains are His.
The sea is His, and He made it ;
And His hands prepared the dry land.
O come, let us worship and fall down,
And kneel before Jehovah our maker.
For He is our God, and we—
The people of His pasture, and sheep of His hand.

To-day may ye but hear His voice :
(*Jehovah*) Harden not your heart as at Strife,
Like the day of Trial in the desert ;

When your fathers tempted Me,
Proved Me, and saw My works.
Forty years I loathed them and said :
It is a people that err in their hearts,
Who know not My ways ;
So that I sware in My wrath :
They shall not enter into My rest.

THANK-OFFERING HYMN.

Shout to Jehovah, all earth,
Serve Jehovah with gladness,
Come before His presence with a song.
Be sure that Jehovah, He is God ;
He hath made us, His we are,
His people, sheep of His pasture.
Come into His gates with thanksgiving,
Into His courts with praise,
Thank Him, bless His name ;
For Jehovah is good, His love everlasting,
His faithfulness for ever and aye.

CHAPTER III.

PSALMS, vi., xiii., xxxviii.

THREE PENITENTIAL PSALMS.

Prayer for Pity—How Long ?—Haste to My Help.

PRAYER FOR PITY.

JEHOVAH, rebuke me not in Thine anger,
Neither chasten me in Thy wrath.
Pity me, Jehovah, for I languish away,
Heal me, Jehovah, for my very bones are vexed ;
All of me is vexed sore ;
But Thou, Jehovah, how long ?

Turn, oh Jehovah, deliver my life,
Save me because of Thy love ;
For in death Thou art not named ;
In hell who thanketh Thee ?

I am weary with my groaning,
Each night wash I my bed,
I water my couch with my tears.
Mine eye hath wasted through grief
Hath aged because of my foes.

Depart from me, all ye doers of evil,
For Jehovah hath heard the voice of my weeping ;
Jehovah hath heard mine entreaty,
Jehovah receiveth my prayers.

Ashamed and sore confounded be all mine enemies,
Turned back, put to shame suddenly !

HOW LONG ?

How long, Jehovah ? Wilt Thou forget me for ever !
How long wilt Thou hide from me Thy face ?
How long shall I bear sorrow in my soul ?
Trouble in my heart by day ?
How long shall mine enemy exalt himself against me ?

Behold, answer me, Jehovah my God.
Lighten mine eyes that I sleep not in death ;
Lest mine enemy say : I overcame him ;
My foes exult because I am cast down.

As for me—in Thee have I trusted.
Let my heart exult in Thy salvation.
I would sing to Jehovah, for He hath cared for me.

HASTE TO MY HELP.

Jehovah, not in Thy displeasure rebuke me, .
Nor chasten me in Thy wrath !
For Thine arrows have stricken me,
And smitten me hath Thine hand.
No sound part is in my flesh because of Thine indigna-
tion ;
No whole part in my bones by reason of my sin.
For mine iniquities are come upon my head,
Like a heavy burden ; they are too heavy for me.

My wounds are noisome and fester,
Received through my folly.
I am bent, bowed down very sore ;
Day by day I go about mourning.

For my loins are full of burning,
No soundness in my flesh.
I am faint, I am bruised very sore ;
I have roared for the anguish of my heart.
Oh Lord, before Thee is all my desire,
And my groaning from Thee is not hid.
My heart throbbed, my strength hath failed,
And the light of mine eyes—it also hath left me.
My friends and acquaintance stood aloof from my
 plague,
Yea, my neighbors stood afar.
Who seek my life lay snares ;
Who desire my hurt—they plan guile,
And imagine mischief daily.

And I—like a deaf man I hear not,
Like one dumb, that speaketh not.
Yea, I became like a man that heareth not,
In whose mouth are no rebukes.
But in Thee, Jehovah, have I hoped,
Thou wilt answer, oh Lord my God.
For I said : That they rejoice not against me !
When my foot slippeth, exult not against me !

For I—I am ready to fall,
And my pains are ever before me
(For I confess my guilt, repent me of my sin) ;
But my foes without cause are strong ;
They that hate me falsely are many ;
That render evil in return for good,
Withstand me, because I follow after good.

Forsake me not, Jehovah ;
My God, be not far from me ;
Haste to my help, oh Lord my salvation.

CHAPTER IV.

PSALMS, xxxix., xc. ISAIAH, xxxviii

THREE ELEGIES.

Let Me Know Mine End—Frailty of Man—Hezekiah's Deliverance.

LET ME KNOW MINE END.

(*An Elegy.*)

I SAID, Let me guard my ways, that I sin not with my tongue ;

Let me put a bridle on my mouth, while the wicked is before me.

I was altogether dumb ; I held my peace uncomforted, and my pain was sore.

My heart was hot within me ; as I muse fire kindleth ; I spake with my tongue :

Jehovah, let me know mine end,

And what is the number of my days ;

Let me know how frail I am.

Behold, Thou hast made my days an handbreadth ;

My lifetime is as nought before Thee ;

Verily every man at his best is altogether vanity :

Verily man walketh in a shadow ;

Verily they struggle after vanity ;

He heapeth up, knowing not who shall gather it.

And now, Lord, what is my hope ?
My trust—it is in Thee.
Deliver me from all mine offences ;
Make me not the reproach of the foolish.
I have been dumb, not opening my mouth,
Because it was Thy doing.
Remove from me Thy plague ;
By the blows of Thy hand I perish.
When Thou with rebukes dost chasten man for sin,
Thou consumest like the moth his precious treasures.
Verily every man is vanity.

Hear my prayer, Jehovah, and give ear to my cry,
Hold not Thy peace at my tears ;
For I am a guest with Thee, a sojourner, like all my
fathers.
Look away from me, that I may have joy,
Before I go hence—and be no more !

FRAILTY OF MAN.

(An Elegy.)

Lord, Thou hast been our refuge from age to age.
Before the mountains were brought forth,
Or ever the earth and the world were born,
From everlasting to everlasting, Thou art God.
Thou turnest man to dust,
And sayest, Return, ye children of men.
For in Thy sight a thousand years
Are like yesterday as it passeth,
Or a watch in the night.

Thou destroyest them ; they fall asleep.
In the morning he groweth like grass ;

In the morning it is green and groweth,
 At evening it is cut down and withered.
 For we are consumed in Thy wrath,
 And in Thine anger we perish.
 Thou hast set our misdeeds before Thee,
 Our secret sins in the light of Thy face.
 For all our days pass away like a sigh,
 We bring our years to an end through Thy wrath.
 The years of our age are threescore and ten,
 Or if through strength they be fourscore,
 Their pride is but labor and sorrow,
 So soon it passeth, and we are flown.
 Who knoweth the power of Thine anger,
 Whose wrath is according to Thy majesty ?
 So teach us to number our days,
 That we get us an heart of wisdom.

Turn, Jehovah !—How long ?—
 And pity Thy servants.
 Fill us each morning with Thy love,
 That we may rejoice and be glad all our days.
 Give us joy for the days Thou hast afflicted us,
 The years we have known adversity.
 Let Thy work be seen of Thy servants,
 And Thy glory of their children.
 And the graciousness of our God be upon us ;
 And establish Thou our handiwork upon us ;
 Our handiwork—establish it.

HEZEKIAH'S DELIVERANCE.

(An Elegy.)

I said, In the noon of my days must I enter the gates of
 hell ;
 I am deprived of the residue of my years.

I said, I may not see Jah—Jah in the land of the living ;
I shall behold men no more with the dwellers of the
grave.

My life is plucked up and removed, like the tent of a
shepherd ;

I roll up my life, as a weaver his web ; He cutteth me off
from the loom.

From day unto night Thou makest an end of me ;

From night unto morning cried I for help.

All my bones like a lion He breaketh.

From day unto night Thou makest an end of me.

Like swallows I chatter ; I mourn like the doves.

Mine eyes languish heavenward ;

I am oppressed ; Jehovah, be Thou my surety.

What shall I say ? He who promised hath performed it
unto me.

For the bitterness I had, shall I prosper all my days ;
(Lord, by these do men live, and through them all my
spirit liveth.)

As Thou makest me dream, so dost Thou quicken me.

Behold, for my good came bitterness upon bitterness.

But Thou hast drawn me from the pit of ruin ;

Yea, Thou hast cast all my sins behind Thy back.

For hell doth not thank Thee, neither death praise Thee ;

Who go down to the pit hope not in Thy faithfulness.

The living—the living thank Thee, as I do this day.

Father telleth children of Thy truth :

It is Jehovah that saveth me.

Let us play the instrument all the days of our life in the
house of Jehovah.

CHAPTER V.

PSALMS, xliv.—xlvii., xlix.

PSALTER OF THE SONS OF KORAH.

A Royal Marriage Hymn—God is Our Refuge—God is King—The
Riddle of Life—Israel's Complaint.

A ROYAL MARRIAGE HYMN.

(*To the Tune of "The Lilies."*)

(*Dedication.*)—My heart bubbles with good words ;
I address my words to a king ;
Be my tongue a ready writer's pen !

(*To the Bridegroom.*)—Fairest art thou of the sons of
men ;
Grace is shed upon thy lips ;
Therefore God hath blessed thee forever.

(*Warrior.*)—Gird thy sword upon thy thigh ;
Be strong in thy praise and thy glory.
In thy glory ride and prosper,
Because of truth and for the sake of right,
And thy right hand achieve dread deeds !
Sharp be thine arrows—people fall before thee—
In the heart of the king's foes.

(*Judge.*)—Thy throne, O king, is everlasting ;
A sceptre of equity the sceptre of thy kingdom.
Thou lovedst right and hatedst wrong ;

Therefore God, thy God, anointed thee
With oil of Joy above thy fellows.

(*Husband.*)—Myrrh and aloes, cassia all thy clothes ;
From ivory palaces music rejoiceth thee.
Kings' daughters among thy favorites ;
There standeth a queen at thy right
In gold of Ophir.

(*To the Bride.*)—Hear, daughter, and see, and bow thine
ear ;
Forget thy people, and thy father's house.
The king desireth thy beauty,
For he is thy lord ;
Bow down unto him.

(*Bridal Array.*)—The daughter of Tyre is come with
gifts,
The richest peoples sue for thy grace.
All glorious the king's daughter within,
Of thread of gold her clothing.

(*Wedding.*)—On brodered cloth she is led to the king,
Virgins, her comrades, following her,
Brought unto thee.
With gladness and joy are they brought,
They enter the king's palace.
Instead of thy fathers be thy sons,
Whom make thou princes in all the land.

(*Wish for Immortality of the Poem.*)—I would celebrate
thy name to all ages ;
Therefore let the people praise thee for ever.

GOD IS OUR REFUGE.

(*On Occasion of a Great Deliverance.*)

God is our refuge and strength,
A very present help in trouble.
Therefore we fear not, though earth be changed,
Though mountains sink in the heart of the sea.
Let its waters roar and rush,
Let mountains quake at its swelling.
(It is a river.) Its streams make glad the city of
God,

The holy abode of the Highest.
God is within her ; she cannot be moved,
God helpeth her at break of dawn.
Nations roared, kingdoms tottered ;
He hath uttered his voice, earth melteth.

(*Refrain.*)—Jehovah of Hosts is with us ;
The God of Jacob our refuge.

Come, behold the wonders of Jehovah,
What terror He hath wrought in the earth ;
Stilling wars to the ends of the world,
Breaking the bow, knapping the spear,
Burning chariots in the fire.
Cease ye, and know that I am God,
Exalted among the nations, exalted on earth.

(*Refrain.*)—Jehovah of Hosts is with us ;
The God of Jacob our refuge.

GOD IS KING.

(*A Processional.*)

All ye peoples, clap your hands ;
Shout to God with voice of gladness.

For Jehovah Most High is awful,
A great king over all the earth ;
Who subdueth peoples under us,
And nations under our feet ;
Who chooseth our heritage for us,
The pride of Jacob that He loveth.

God is gone up with a shout,
Jehovah with peal of trumpet.
Make melody to God, make melody !
Make melody to our king, make melody !
For God is king of all the earth ;
Make melody, etc.
God reigneth over the nations ;
God sitteth on His holy throne.
Princes of peoples are gathered,
The people of Abraham's God ;
For to God belong the rulers of earth ;
He is most high.

THE RIDDLE OF LIFE.

Hear this, all ye peoples ;
Give ear, all dwellers of the world ;
Both low and high,
Rich and poor together.
My mouth speaketh wisdom,
And the musing of my heart is understanding.
I will incline mine ear to a parable,
I will declare my riddle on the harp.
Why should I fear in days of evil,
When guilt surroundeth my heels ?

There are that trust in their riches,
That boast in their great wealth.

But none can redeem himself,
Nor pay unto God his ransom,
(For a life's ransom were too costly,
And must be abandoned for ever ;)
That he should continue to live,
And should not behold the pit.
For he seeth wise men die ;
The fool and brutish do perish,
And leave to others their wealth.
Their grave is their eternal home,
From age to age their abode
Whose names men spake in their lands,

And man in honor without understanding,
Is like to the beasts that are slain.

This is the portion of the foolish,
And their followers that delight in their speech :
Like sheep they are folded in hell ;
Death is their shepherd ; their beauty is wasted ;
Hell is their bedchamber.
But God redeemeth my life
Out of hell, when it seizeth me.
Fear not, though men be rich,
Though the glory of their house increase ;
For in death they take nought,
Their glory descendeth not after them.
Though in his life he be fortunate,
(And men praise thee if thou prosper,)
He reacheth the lot of his fathers,
That see not light for ever.

And man in honor without understanding,
Is like to the beasts that are slain.

ISRAEL'S COMPLAINT.

Oh God, we have heard with our ears,
And our fathers have told us,
The deeds Thou didst in their days,
In the days of yore.
Thou—Thy hand—didst cast out nations and plant
 them in,
Afflict the heathen, but spread them abroad.
For not by their swords gat they the land,
Nor did their own arm win them victory ;
But Thy right hand, and Thine arm, and the light of
 Thy face,
Because in them Thou hadst pleasure.

Thou Thyself, my king and my God,
Commandest the victories of Jacob.
Through Thee we thrust down our foes,
In Thy name we tread down our assailants.
For not in my bow do I trust,
My sword doth not give me the victory.
For Thou gavest us victory over our foes,
And didst put our haters to shame.
In God we have ever boasted,
And thank Thy name alway.

But Thou hast cast off and disgraced us,
And goest not forth with our hosts.
Thou turnest us back from the foe,
And our haters have spoiled us.
Like sheep Thou makest us for eating,
Scattering us among the nations.
Thou sellest Thy people for nought ;

Nor hast Thou gained wealth by their price.
Thou makest us a reproach to our neighbors,
A scoff and scorn to those round about us.
Thou makest us a by-word of the nations ;
Among the peoples a laughing-stock.
My disgrace is ever before me,
And my shamefacedness hath covered me,
For the voice of the slanderer and reviler,
For the sight of the enemy and avenger.

All this befell us, yet forgot we not Thee,
Neither belied we Thy covenant.
Our heart hath not turned back,
Nor our steps swerved from Thy path,
That Thou hast crushed us in the desert of jackals,
And covered us with deep shadow,
Had we forgotten the name of our God,
And spread out our hands to strange gods,
Would not God search it out ?
For He knoweth the secrets of the heart.
Yea, for Thy sake we are slain all the day ;
We are counted as sheep for the slaughter.

Awake, why sleepest Thou, Lord ?
Arouse Thee, nor spurn us for ever !
Why hidest Thou Thy face,
Forgetting our distress and trouble ?
For we are bowed down to the dust ;
Our body cleaveth to the ground.
Arise, and be our help,
And redeem us for Thy love.

CHAPTER VI.

PSALMS, l., lxxiv., lxxvi., lxxix., lxxxi., lxxxii.

PSALTER OF ASAPH.

Religion of Right-Doing—Passover Hymn—The Judgment of the Gods—Ode of Victory—Prayer of Judas Maccabæus—Jerusalem in Ruins.

RELIGION OF RIGHT-DOING.

THE God of Gods, Jehovah,
Spake, and called the earth
From the rising of the sun to its setting.
Out of Zion, perfection of beauty, shone God.
(Let God come and not be still !)
Before Him burneth fire,
About Him rageth the storm.
He calleth to heaven above,
To earth, to judge His people :
“ Gather to Me My saints,
Who have covenanted with me by sacrifice.”
And heaven declared His righteousness,
That God—He is judge.

“ Hear, My people, and let Me speak,
Let Me testify against thee, Israel ;
I that am God, thy God.
Not for thy sacrifices do I accuse thee—
Yea, thy whole offerings are ever before Me ;

I will take no kine from thy houses,
Nor he-goats out of thy folds ;
For all the beasts of the forest are Mine,
The cattle on a thousand hills ;
I know all the fowl of the mountains,
And the insects of the fields are before Me
If I hunger, shall I tell thee ?
For Mine is the world and its fulness.
Shall I eat the flesh of bulls,
Or drink the blood of goats ? ”

Offer unto God thanksgiving,
And pay thy vows to the Highest.
“ Yea, call Me in the day of trouble ;
I will save thee, and honor thou Me.”

And to the wicked saith God :
“ What doest thou, telling My statutes,
And uttering My covenant,
Whereas thou hast hated instruction,
And cast My words behind thee ?
Sawest thou a thief, thou hastedst with him ;
And with adulterers art thou partaker.
Thou gavest thy mouth to evil,
And thy tongue frameth guile.
Against thy brother thou sittest and speakest,
Thine own mother's son dost thou slander.
Such things thou didst, and I was still ;
Thou thoughtest I was like thee.
I accuse thee, and set it before thee.”

“ Consider then this, forgetters of God,
Lest I rend, and none rescue you :

Who offereth praise, honoreth Me ;
Who keepeth the way, to him will I show My salvation."

PASSEVER HYMN.

Sing we merrily to God our strength ;
Shout aloud to the God of Jacob.
Swell the chant, and sound the tabret,
The merry harp with the lute.
Blow the trumpet at new moon,
At full moon for our feast-day.
For this is a statute for Israel,
A law of the God of Jacob ;
As a testimony He ordained it in Joseph,
When He went through the land of Egypt.

(The speech of one I know not I hear :)
(*Jehovah.*)—I eased from the burden his shoulder,
And his hands were set free from the basket.
In trouble thou didst call, and I rescued thee,
Answering thee in thunder-covert ;
Proving thee at the waters of Strife :
" Hear, O My people, and let me protest to thee,
O Israel, wouldst thou but hear Me :
There shall be no strange god in thee,
Nor shalt thou worship foreign gods.
I am Jehovah thy God,
Who brought thee from the land of Egypt ;
Open thy mouth, and I will fill it."

But My people heard not My voice,
And Israel would not obey Me ;

So I gave them up to their own heart's lusts,
To walk in their own imaginings.
Oh that My people would hear Me !
That Israel would walk in My ways !
Soon would I vanquish their enemies,
And turn My hand against their foes.

Let the haters of Jehovah cringe before Him !
(*Answer.*)—But let their (Israel's) time endure for ever !

(*Refrain.*)—And He fed him with the fat of wheat.

(*Jehovah.*)—And with honey from the rocks I will fill thee.

THE JUDGMENT OF THE GODS.

God standeth in the congregation of the gods ;
In the midst of the gods He judgeth :
"How long judge ye unjustly,
And honor the face of the wicked ?
Judge the poor and fatherless ;
Right the afflicted and needy ;
Rescue the poor and helpless ;
Save them from the power of the wicked."

They know not, nor understand ; in darkness they walk ;
All the foundations of the earth are out of course.
I had said, Ye are gods,
All of you sons of the Highest.
Yet like men shall ye die,
And fall like any prince.
Arise, oh God, judge Thou the earth,
For all nations are Thine heritage.

ODE OF VICTORY.

In Judah is God known,
His name is great in Israel ;
Whose tent is in Salem,
And in Zion His abode.
There brake He the shafts of the bow,
Shield, and sword, and battle.

Thou shinest in glory from the everlasting hills.
Spoiled are the proud-hearted ; they sleep their sleep ;
And of the warriors none have escaped.
At Thy rebuke, oh God of Jacob, horsemen and chariots
slumber.
Terrible art Thou ; who standeth before Thee what time
Thou art wroth ?

From heaven Thou gavest sentence ;
Earth feared, and was still,
When God arose to judgment,
To save all the afflicted of earth.

For men of violence shall praise Thee,
The remnant of the violent hold feast to Thee.
Vow and pay your vows to Jehovah your God,
All that are around Him bring gifts to the Awful One,
Who cutteth off the breath of princes,
Who is feared of the kings of earth.

PRAYER OF JUDAS MACCABÆUS.

Why, oh God, hast Thou cast us off for ever ?
Why smoketh Thy wrath toward the sheep of Thy pas-
ture ?

Remember Thy congregation which Thou gottest of old,
Didst redeem to be the tribe of Thine inheritance ;
Mount Zion wherein Thou hast dwelt.

Thy footsteps rest on utter ruins ;
The sanctuary enemies have altogether marred.
Thy foes roar amid Thy church,
Their signs have they set as true signs.
They seemed like men that lift on high
Axes in forest thickets ;
And now Thy carved work also
With hatchets and hammers they shatter.
Thy sanctuary they set on fire,
Thy name's dwelling they raze to the ground.
They say in their heart : " Their whole race ! "
They burn all the churches of God in the land.

Our signs we see not ; prophet there is none,
Nor any among us that knoweth How long ?
How long, oh God, shall the foe blaspheme ?
Shall the enemy revile Thy name for ever ?
Why withdrawest Thou Thy hand, Thy right hand ?
Out of Thy bosom ! Make an end !

And God is my king of old,
Working salvation in the midst of the land.
Thou by Thy strength didst rend the sea,
Shiver the heads of dragons on the waters.
Thou brakest the heads of Leviathan,
Giving him as food to the people of the desert.

Thou didst cleave out fountain and flood ;
Thou didst dry up everflowing rivers.

Thine is the day ; Thine also the night ;
Thou didst appoint the moon and the sun.
Thou hast fixed all the bounds of earth.
Summer and winter—Thou hast formed them.

Remember, Jehovah, how the enemy blaspheme,
Yea, a foolish people revile Thy name.
Give not Thy dove to wild beasts ;
The life of Thine afflicted forget not altogether.
Regard the covenant ; for earth's dark places
Are full of the dwellings of violence.

Be not the downtrodden further confounded,
But let the needy and poor praise Thy name.
Arise, oh God, fight Thy fight,
Remember how the fool blasphemeth Thee alway.
Forget not the voice of Thy foes,
The tumult of Thine assailants that ever ariseth.

JERUSALEM IN RUINS.

God, the heathen are come into Thine heritage,
Thine holy temple have they defiled ;
They have laid Jerusalem in ruins.
They gave the bodies of Thy servants
As food to the fowl of heaven,
The flesh of Thy beloved to the beasts of earth.
They shed their blood like water
Around Jerusalem, none burying.
We became a reproach to our neighbors,
A scoff and scorn to them about us.

Jehovah, wilt Thou rage forever ?
Shall Thy jealousy burn like fire ?

Pour out Thy wrath on nations that know Thee not,
And on the kingdoms that call not on Thy name.

For Jacob is devoured,
And his dwelling they have wasted.
Remember not against us our forefathers' sins ;
Let Thy mercies speedily prevent us,
For we are brought very low.

Help us, God our Saviour, for the glory of Thy name ;
Rescue us, and cover our sins, for Thy name's sake.
Why should the nations say : " Where is their God ? "
Let our eyes see upon the nations
Vengeance of the blood of Thy servants that was shed.
Let the sighing of the captives come before Thee ;
By Thy great might preserve the doomed to death ;
And visit on our neighbors, in their bosom, sevenfold,
The reproach wherewith they reproached Thee, oh Lord.

And we, Thy people, and sheep of Thy pasture,
Will praise Thee forever,
From generation to generation
Will we tell of Thy praise.

CHAPTER VII.

Psalms., xx, xxi., lxi., ci.

ROYAL PSALMS.

**A Prayer before Battle—Thanksgiving after Battle—The King's
Prayer—The Righteous King.**

A PRAYER BEFORE BATTLE.

JEHOVAH answer thee in time of trouble,
The name of the God of Jacob protect thee ;
Send thee help from the sanctuary,
Support thee from Zion,
Remember all thine oblations,
Accept thy burnt offerings,
Grant thee thy heart's desire,
Fulfil all thy counsel.

Let us sing of Thy salvation,
Extol the name of our God.

Jehovah fulfil thy petitions !

Now I know that Jehovah hath delivered His anointed—
When He answereth him from His holy heaven with the
saving strength of His right hand.

These trust in chariots, and these in horses,
But we worship the name of Jehovah, our God.
They are bowed down and fallen,
We have risen and stand upright,

Jehovah save the king !
May He answer us when we call !

THANKSGIVING AFTER BATTLE.

Jehovah, in Thy strength the king rejoiceth ;
In Thy salvation how greatly he exulteth !
The desire of his heart Thou gavest him,
And withheldest not the request of his lips.
For Thou preventest him with goodly blessings,
Thou settest a crown of fine gold on his head.
Life he asked of Thee ; Thou gavest him
Length of days for ever and ever.
Great is his glory through Thy deliverance,
Praise and honor Thou layest upon him.
For Thou makest him blessed for ever,
Thou cheerest him with joy before Thee.
Because the king trusteth in Jehovah,
Through the love of the Highest he shall be unmoved.

(*To the king.*)—Thine hand findeth all thy foes,
Thy right hand findeth thy haters.
Thou makest them like a burning furnace in the time of
thy wrath ;
Jehovah in His anger consumeth them, and fire devoureth
them.

Their fruit thou destroyest from earth,
Their seed from the sons of men.
Though they intend evil against thee,
Devise guile,—they cannot perform it.
For thou puttest them to flight,
Aiming with thine arrows at their face.

(*Chorus.*)—Be exalted, Jehovah, in Thy strength,
Let us sing and praise Thy power.

THE KING'S PRAYER.

Hear, oh God, my cry,
Accept my prayer.
From the ends of earth to Thee I call, when faileth my
heart ;
To a Rock that is higher than I Thou wilt lead me.

For Thou hast been a refuge to me,
A tower of strength against the foe.
Let me dwell in Thy tent for ever,
Let me hide in the shelter of Thy wings.
For Thou, O God, hast heard my vows,
Who gavest an heritage to them that fear Thy name.

Add, then, days to the days of the king,
Be his years as it were generations.
May he dwell before God for ever ;
May love and truth be his guard !
So will I praise Thy name for ever,
While I daily perform my vows.

THE RIGHTEOUS KING.

Of love and justice I would sing,
Would make music to Thee, oh Jehovah.

Let me observe the perfect way ! When wilt Thou
come to me ?
I walk in my house in perfectness of heart.
I set no wicked thing before mine eyes.
Faithless dealing I hate, it cleaveth not on me.
A froward heart is far from me ; evil I know not.
Who secretly slandereth his neighbor, him I destroy.

The proud of look and haughty of heart, him I endure
not.

Mine eyes are on the faithful of the land, that they may
dwell with me.

Who walketh in integrity, he is my minister.

Who practiseth guile, dwelleth not in my house.

Who telleth lies, hath no place before me.

Each morning I destroy all the wicked of the land,
To cut off from the city of Jehovah all doers of iniquity.

CHAPTER VIII.

PSALMS, xciii., xcvi., xcvi., ciii.

HYMNS TO JEHOVAH AS KING.

Jehovah Reigneth—Jehovah's Kingdom—Jehovah is King—Benedic
Anima Mea.

JEHOVAH REIGNETH.

JEHOVAH reigneth, hath donned majesty,
Hath donned, is girded with strength.
The world also is fixed, immovable ;
Fixed is Thy throne of old,
From everlasting art Thou.

The streams have lifted up, Jehovah,
The streams have lifted up their voice,
The streams lift up their din.

Than the voice of many waters,
Mightier than ocean-breakers,
Mighty on high is Jehovah.

Thy testimonies are very sure.
Thine house beseemeth holiness,
Jehovah, for evermore.

JEHOVAH'S KINGDOM.

Jehovah reigneth ; earth exult,
Let furthest lands be glad ;

Clouds and darkness round about Him,
Right and justice pillars of His throne.
Before Him goeth a fire,
Consuming His foes on all sides.
His lightnings lighten the world ;
Earth seeth and trembleth ;
Mountains melt like wax before Jehovah,
Before the Lord of all the earth.
The heavens declare His righteousness,
All nations have seen His glory.
Ashamed be all servants of idols,
That boast themselves in not-gods !
Worship Him all ye gods !

Zion hath heard, and is glad,
The daughters of Judah rejoice,
Because of Thy judgments, Jehovah.
For Thou, Jehovah, Most High above earth,
Thou art exalted above all gods.
Ye friends of Jehovah hate evil.
He keepeth the lives of His saints,
From the hand of the wicked He rescueth.
Light ariseth for the righteous,
Joy for the upright of heart.
Rejoice in Jehovah, ye righteous,
And praise His holy name.

JEHOVAH IS KING.

Sing to Jehovah a new song,
Sing to Jehovah all the earth,
Sing to Jehovah, bless His name,
Tell His salvation from day to day ;

Recount to the nations His glory,
To all the peoples His wonders.

For great is Jehovah, and much to be praised,
Fearful is He above all gods.
All the gods of the nations are not-gods,
But Jehovah made the heavens.
Praise and honor are before Him,
Strength and beauty in His shrine.

Ascribe to Jehovah, ye tribes of the nations,
Ascribe to Jehovah glory and strength,
Ascribe to Jehovah the honor due His name ;
Offer oblation, and enter His courts.
Worship Jehovah in holy array ;
Quake before Him all the earth.

Tell the nations, Jehovah is king,
He judgeth the peoples with equity.
Let heaven rejoice, and earth exult,
The sea and its fulness roar ;
Let the land make merry and all therein,
All trees of the forest shout for joy,—
(*Refrain*) Before Jehovah that cometh,
That cometh to judge the earth.
He judgeth the world in righteousness,
And peoples in His truth.

BENEDIC ANIMA MEA.

Bless Jehovah, O my soul,
And all that is within me bless His holy name.
Bless Jehovah, O my soul,
And forget not all His benefits ;

Who forgiveth all thy sin,
And healeth all thy sicknesses ;
Who saveth thy life from destruction,
And crowneth thee with love and kindness ;
Who satisfieth thy mouth with good things,
Renewing thy youth like the eagle's.

Jehovah executeth righteousness,
And justice toward all the oppressed.
He showeth His ways unto Moses,
His works to the children of Israel.
Jehovah is pitiful and gracious,
Long-suffering and of great goodness.
He will not always chide,
Neither keepeth His wrath for ever.
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.

For as heaven is high above earth,
So His love is great toward His servants.
As far as the east from the west
Hath He removed our iniquities from us.
Like as a father pitieth his children,
Jehovah pitieth all that fear Him.
For He knoweth how we are made,
He remembereth that we are dust.

The days of man are as grass ;
As a flower of the field, so he flowereth.
For a wind passeth over, and it is not,
And its place shall know it no more.
But Jehovah's love is eternal unto them that fear Him,
And His righteousness unto children's children,

To such as keep His covenant,
And remember His precepts to do them.

Jehovah hath fixed His throne in heaven,
And His kingdom ruleth over all.
Bless Jehovah, ye angels of His,
That excel in strength, that fulfil His word.
Bless Jehovah, all ye His hosts,
Ye servants of His that do His pleasure.
Bless Jehovah, all works of His,
In all places of His dominion.
Bless Jehovah, O my soul.

CHAPTER IX.

I. SAMUEL, ii. ; PSALMS, lxii., xci., cxxxix.

HYMNS ON THE POWER OF GOD.

God a Refuge—Hannah's Prayer—The Shadow of the Almighty—
Omniscience of God.

GOD A REFUGE.

VERILY I am resigned unto God,
From whom is my salvation.
He is my rock and my salvation,
My fortress—I cannot be moved.
How long will you assail a man,
Tearing him all of you down,
Like a bowing wall, a tottering fence ?
Yea, from his height they plan to throw him down ;
Delighting in lies ; blessing with the mouth,
While in their heart they curse.

But be thou resigned, my soul, unto God,
For from Him is thy hope.
He verily is my rock and my salvation,
My fortress—I cannot be moved.
With God have I safety and honor ;
My strong rock ; in God is my refuge.
Trust in Him alway, ye people ;
Pour out before Him your heart.
God is a refuge for us.

Verily, vanity are the children of Adam, a lie the children
of men ;
On the scales they weigh lighter than vanity itself.
Trust not in oppression, nor grow vain in robbery ;
If riches increase, take no heed thereto.
Once hath God said ; twice have I heard it :
Power belongeth to God. And Thine, oh Lord, is love ;
For Thou rewardest every man according to his work.

HANNAH'S PRAYER.

My heart rejoiced in Jehovah,
My horn was exalted of God ;
I made merry over my foes ;
I rejoiced in Thy salvation.
None is holy like Jehovah,
Yea, there is none beside Thee ;
Nor is there a rock like our God.

Speak ye no longer proud words,
Nor let boasts go forth from your mouth.
For Jehovah is all-knowing,
And by Him all actions are weighed.
Armed warriors are broken in twain,
But the stumblers gird on strength.
They that were full have hired out for bread,
But the hungry keep holiday ever.
The barren beareth seven,
But the mother of many languisheth.

Jehovah slayeth and maketh alive,
Bringeth down to hell, and raiseth up.
Jehovah maketh poor, and maketh rich,
Both casteth down and lifteth up ;

Raising from the dust the weak,
From the dunghill exalting the needy,
To make them sit with princes,
And inherit the throne of the great.
(For to Jehovah belong the pillars of earth,
Whereupon He hath set the world.)

He keepeth the feet of His saints,
But the wicked perish in darkness.
For none prevaiileth through strength.
Jehovah alarmeth them that strive against Him,
Against them in heaven He thundereth.
Jehovah judgeth the ends of the earth,
To give strength unto His king,
And exalt the horn of His christ.

THE SHADOW OF THE ALMIGHTY.

He that dwelleth in the covert of the Highest,
That abideth in the shadow of the Almighty.

I say to Jehovah : My refuge and my fortress,
My God, in whom I trust.

Yea, He saveth thee from the fowler's snare,
From noisome pestilence.
With His pinions He covereth thee,
And under His wings thou art safe ;
His truth is shield and buckler.
Thou shalt not fear for the terrors by night,
The arrow that flieth by day ;
The plague that stalketh in darkness,
The death that wasteth at noonday.
Though a thousand fall beside thee,

Ten thousand at thy right hand,
Unto thee it shall not come nigh.
But with thine eyes shalt thou look,
And behold the reward of the wicked.

Yea, Thou, Jehovah, art my refuge.

Thou hast made the Highest thy defence,
There shall no evil befall thee,
Nor plague come nigh thy dwelling.
For He giveth His angels charge of thee,
To keep thee in all thy ways.
They shall bear thee upon their hands,
That thou dash not thy foot on a stone.
On the lion and the adder thou shalt tread,
Thou shalt trample the lion and the dragon.

(*Jehovah.*) Who hath set his love on Me I will save ;
I will exalt him that knoweth My name.
When he calleth Me, I will answer ;
I am with him in trouble ;
I will deliver and bring him to honor.
With long life I will satisfy him,
And show him My salvation.

OMNISCIENCE OF GOD.

Thou, Jehovah, hast searched and known me,
Thou knowest my sitting and my rising,
Thou discernest my thought from afar ;
Thou hast sifted my path and my bed,
And all my ways hast thoroughly explored ;
While a word is not yet on my tongue,
Behold, Jehovah, Thou knowest it all.

Behind and before, hast Thou enclosed me,
And Thine hand hast laid upon me.
Such knowledge for me is too vast,
Too lofty,—I cannot attain it.

Whither shall I go from Thy spirit?
And whither shall I flee from Thy presence?
If I climb up to heaven, Thou art there;
Should I dig down to hell,—behold Thee!
Should I fly on the wings of dawn,
Should I dwell in the uttermost west,
There also Thy hand would lead me,
And Thy right hand would uphold me.
Should I say: "Let darkness cover me,
And light about me be night";
Even darkness is not dark to Thee,
But the night is as clear as the day;
Darkness and light to Thee are both alike.

For Thou didst form my reins,
Weaving me in my mother's womb.
I thank Thee, for I am marvellous wonderful;
Wonderful are Thy works,
And that my soul knoweth well.
From Thee my bones were not hid,
When I in secret was made,
Cunningly wrought in earth's depths;
Thine eyes saw mine unshapeness;
And in Thy book all are written,
Which day by day were shapen,
When as yet none of them were.
How hard for me are Thy thoughts!
Oh God, how vast the sum of them!

Would I tell them, they outnumber the sand ;
When I awake, I still am with Thee.

That Thou wouldest slay the wicked, oh God !
And that bloodthirsty men might depart from me !
Who rebel against Thee deceitfully ;
Who have uttered falsehood against Thee.
Do not I hate Thy haters, Jehovah,
And loathe Thine adversaries ?
With utter hate I hate them ;
They are become mine enemies.
Search me, oh God, and know my heart,
Try me, and know my thoughts ;
And see if there be any wicked way in me,
And lead me in the way everlasting.

CHAPTER X.

Psalms, ii., lxxii., cx.

THE TRIUMPHANT MESSIAH.

Victorious Israel—The Victorious King—The Ideal King.

VICTORIOUS ISRAEL.

WHY do nations rage,
And peoples vainly rave ?
Kings of earth conspire,
And rulers plot together,
Against Jehovah and His anointed :
“ Let us tear away their bonds,
And cast from us their cords ! ”

Who sitteth in heaven laugheth,
The Lord mocketh them.
Then He saith to them in His wrath—
In His anger He confoundeth them—
“ Verily I have set My king
Upon My holy hill of Zion.”

I would tell of Jehovah's law,
Who said to me : “ My son art thou,
This day have I begotten thee.
Ask of me, and I will give

Nations for thine heritage,
For thine own the ends of earth,
To break them with an iron rod,
To shatter them like potters' vessels.

And now, O kings, be wise ;
Be warned, ye judges of earth.
Serve Jehovah with fear,
With awful reverence do homage,
Lest He be wroth, and ye perish away ;
For His anger is soon kindled.
Happy all that trust in Him.

THE VICTORIOUS KING.

Jehovah saith to my lord : "Sit thou at My right hand,
Until I make thine enemies thy footstool."
From Zion stretcheth Jehovah thy sceptre of strength ;
Have thou sway in the midst of thy foes.

(*Preparation.*) Self-offered thy people in thy day of war,
Thy youth in holy garments,
Like dew from womb of dawn.
Jehovah sware, and changeth not ;
Thou art a priest forever
In the order of Melchizedek.

(*Battle.*) My lord at Thy right hand crusheth
Kings in the day of his wrath ;
The nations he judgeth, and filleth with slain,
He crusheth the chiefs in broad lands.

(*Pursuit.*) He drinketh from the wayside brook,
Therefore he lifteth up his head.

THE IDEAL KING.

(A Coronation Hymn.)

God, give the king Thy justice,
Thy righteousness to the king's son ;
Let him judge Thy folk with right,
And Thine afflicted with equity.
Let the mountains bear peace for Thy people,
The hills the fruit of righteousness.
Let him judge the afflicted of Thy folk,
The needy save, the oppressor crush.

Let him endure as long as the sun,
As long as the moon ; for ever and aye.
Let him descend like rain on the meadow,
Like showers that water the earth.
Let righteousness bloom in his days,
And peace abound till the moon be no more.
Let him rule from sea to sea,
From Euphrates to the ends of earth.
Before him let wild tribes crouch,
His enemies lick the dust ;
Kings of Tarshish and the isles pay tribute,
Kings of Sheba and Seba offer gifts ;
All kings bow before him,
All nations do him service.

For he rescueth the needy that crieth,
The afflicted that hath no helper.
He pitieth the poor and needy :
The life of the needy he saveth ;
From harm and violence their life he ransometh ;
And dear is their blood in his sight.

May he live, and Sheba's gold be given him ;
Prayer be offered for him ever ;
May men bless him all the day.
Be grain abundant in the land,
On mountain tops like Lebanon shake its fruit.
Let citizens flourish like the grass of earth.

His name last forever ;
As long as the sun his name be handed down ;
Let men be blessed in him,
All nations call him blessed.

CHAPTER XI.

PSALMS, xxii., xxxv., lxix.

THE SUFFERING MESSIAH.

Israel's Agony and Deliverance—The Suffering Servant—The
Sufferer of God.

ISRAEL'S AGONY AND DELIVERANCE.

(*To the Tune, "The Hind of the Dawn."*)

MY God, my God, why hast Thou forsaken me,
Hast refrained from helping me at the words of my
groaning?

My God, by day I cry, and Thou answerest not,
By night also, and have no respite.

But Thou, Holy One,
Enthroned on the praises of Israel,
On Thee our fathers trusted ;
They trusted, and Thou didst save them,
To Thee they cried, and were holpen ;
On Thee they trusted, and were not confounded.

But I, a worm and no man,
Scorned of mankind, despised of the world—
All that see me mock at me,
Shoot out the lip, and wag the head :
"Turn to Jehovah ! let Him save him ;
Let Him deliver if He will have him."

Yea, Thou art He that took me from the womb,
That gave me hope upon my mother's breasts ;
On Thee was I cast from the birth,
From my mother's womb Thou art my God.
Be not far from me when trouble
Is nigh, for there is none to help.

Many kine surrounded me,
Bulls of Bashan beset me around ;
There gaped upon me with their mouth
Ravening and roaring lions.
Like water am I poured out,
And all my bones are out of joint ;
My heart is become like wax,
Melted within my breast ;
My strength is dried up like a potsherd,
And my tongue cleaveth to my jaws,
And Thou bringest me into the dust of death.

For dogs surround me,
The assembly of the wicked hem me in ;
They pierce my hands and my feet ;
I count all my bones ;
They stare, they gaze upon me.
They part my garments among them,
And upon my vesture they cast lots.

But Thou, Jehovah, be not far off ;
My succor, oh haste Thee to help me.
Deliver my life from the sword,
My precious life from the power of the dogs.
Save me from the lion's mouth ;
And answer me from the wild oxen's horns,

(Deliverance anticipated.)

I would tell my brethren of Thy name,
In the midst of the congregation I would praise Thee.
Ye that fear Jehovah, praise Him ;
Magnify Him, all ye seed of Jacob ;
Stand in awe of Him, all ye seed of Israel.
For He spurned not nor abhorred the afflicted's affliction,
Neither hid His face from him,
But when he cried to Him, He hearkened.

From Thee is mine honor in the great congregation ;
My vows I pay in the sight of them that fear Him.
The afflicted eat, and are filled ;
Those that seek Jehovah praise Him :
Let your heart live forever.

All ends of the earth worship and turn to Jehovah,
All tribes of the nations bow down before Him.
For the kingdom is Jehovah's, who ruleth over all.
All the fat ones of earth have eaten and worshipped ;
All that go down to the dust bow before Him,
Who quicken not themselves. A seed shall serve Him ;
They shall tell of the Lord to an age that shall come,
And praise His righteousness to a people yet unborn ;
For He hath done nobly.

THE SUFFERING SERVANT.

Implead, Jehovah, mine impleaders ;
Contend with my contenders ;
Grasp shield and buckler,
And arise for my help.
Yea, draw spear and shut off my pursuers ;
Say unto me : I am thy salvation.

Ashamed and dishonored be they that seek my life ;
Turned back and dismayed be they that plan my hurt.
Be they like chaff before the wind,
And Jehovah's angel driving them.
Be their way dark and slippery,
And Jehovah's angel hunting them.

For causeless they hid for me a net,
Causeless they digged their pit to take me.
Let ruin overtake him unawares,
And his net that he hid catch himself ;
In that ruin let him fall.

Then shall I be joyful in Jehovah,
Rejoice in His salvation.
All my bones shall say :
" Jehovah, who is like Thee,
That saveth the poor from the mightier one,
The poor and needy from his spoiler ? "

There arise false witnesses ;
Of what I know not they accuse me ;
They abuse me, evil for good ;
I am bereaved.

But I—in their sickness
Sackcloth my clothing,
With fasting I afflicted me ;
(My prayer in my bosom answer Thou !)
As for my friend or my brother I mourned ;
Like mourning for a mother, in gloom I bowed me down.

But when I fell, they were glad and gathered,
Gathered railing against me unawares,

Rending and ceasing not,
Scorners and sorry scoffers,
Gnashing on me with their teeth.

Lord, how long wilt Thou look on ?
Recover my life from their ruin,
My precious life from the lions.
So will I thank Thee in a great assembly,
Among much people praise Thee.

Let not my foes treacherously triumph,
Nor they that causeless hate with winking mock,
For they wish no godspeed, but devise
Against quiet dwellers plans of guile ;
Making mouths at me, saying :
“ Aha, aha, our eye hath seen.”

Thou hast seen Jehovah ; be not still ;
Lord, be Thou not far from me.
Awake and stir in my behalf,
And in my suit, my God and Lord.
Judge me after Thy righteousness, Jehovah,
My God, and let them not triumph over me.

Let them not say in their heart : “ Aha,
Our wish ” ; nor say : “ We have engulfed him.”
Be they ashamed and dismayed also
That rejoice at my hurt ;
Be clothed with shame and disgrace
Who boast themselves against me.

Let them shout and rejoice
That love my righteous cause,

And say alway : " Great be Jehovah,
Who careth for His servant's peace ! "
So shall my tongue sing of Thy righteousness,
And praise Thee evermore.

THE SUFFERER OF GOD.

(To the Tune of " The Lilies.")

Save me, oh God, for the waters are come unto me ;
I sink in the miry morass, where there is no standing ;
I come into water depths, and the flood overwhelmeth
me.

I am weary with crying, parched is my throat,
Mine eyes fail, while I wait on my God.
More than the hairs of my head, my foes without cause,
More numerous than my bones, mine enemies for nought.
What I robbed not, yet I restore.

God, Thou knowest my folly,
And my trespass from Thee is not hid.
Be not shamed in me Thy believers,
Lord Jehovah of Hosts !
Be not disgraced in me Thy seekers,
Oh God of Israel !

Yea, for Thee I bear reproach,
Dishonor hath covered my face.
I am become a stranger to my brethren,
An alien to my mother's sons.
For zeal of Thy house hath devoured me,
The reproach of Thy revilers is fallen upon me.

I wept and fasted sore,
And it became my reproach.

I made my clothing sackcloth,
And they made me their by-word.
Those that sit in the gate have mocked me,
And I am the song of the wine-bibbers.

As for me, unto Thee my prayer, Jehovah, at a time of
favor ;
Oh God, of Thine abundant love answer me with Thy
true salvation.
Rescue me from the mire, that I sink not ;
That I be rescued from my haters, and from water
depths !
Let not water floods o'erwhelm me,
Neither let the deep engulf,
Nor pit yawn against me.

Answer me, Jehovah, for Thy love is kind,
Turn to me after Thy many mercies,
And hide not Thy face from Thy servant ;
For I am in straits, haste Thee to answer me.
Draw near and ransom me,
Redeem me from my foes.

Thou knowest my reproach, my shame and dishonor ;
Before Thee are all mine adversaries.
Reproach hath broken my heart ; I am sick :
And I long for pity, and there is none,
For comforters, and find them not.
They give me gall for my food,
And in my thirst vinegar to drink.

Be their table before them a snare,
A trap in their security !

Be their eyes darkened from seeing,
And let their loins ever shake !
Pour Thine indignation upon them,
And let Thy hot wrath overtake them !
Be their habitation desolate ;
In their home be there no dweller !
For whom Thou smitest they persecute,
And add to the pain of Thy wounded.
Punish them for their guilt,
That they share not Thy victory ;
Blotted from the book of life,
And not written with the righteous.

But I, sore and suffering—
Thy salvation, oh God, lift me up !
Let me praise God's name with song,
And magnify Him with thanksgiving.
Better than oxen this pleaseth Jehovah,
Than kine with horns and hoofs.
The afflicted have seen and are glad ;
Seekers of God, be your heart revived !
For Jehovah hearkeneth to the needy,
Neither despiseth His prisoners.

Let heaven praise Him, and earth,
The seas and all that move therein ;
For God delivereth Zion,
And buildeth the cities of Judah,
That men may dwell there and hold it,
And the seed of His servants possess it,
And they that love Him abide there.

CHAPTER XII.

GENESIS, xlix. DEUTERONOMY, xxxii., xxxiii. PSALMS, civ.,
cvii., cxiv.

HISTORICAL POEMS.

Ps. 104 The Twelve Tribes : Jacob's Blessing—The Twelve Tribes : Moses'
Blessing—Creation—The Exodus—Israel's Ingratitude—Israel's
Redemption.

THE TWELVE TRIBES

(*Jacob's Blessing.*)

Ps. 107

Ps. 114

REUBEN—my first-born thou,
My strength, and firstling of my power ;
Abundance of { dignity }, and { abundance } of { force },
Remnant { destruction }, { remain } { violence },
Bubbling over like water, abound } not ;
For thou ascendedst thy father's bed ;
Then defiledst thou ; my couch he ascended.

Simeon and Levi—brethren ;
Weapons of violence their swords.
Come not into their council, my soul ;
With their assembly unite not, mine honor ;
For in their wrath they slew men,
In their { self-will } they hamstrung cattle.
Cursed be their rage, for it was fierce,
And their fury, because it was harsh.
I divide them in Jacob,
And scatter them in Israel.

Thou $\frac{\text{Judah}}{\text{Praise}}$ }, praise thee thy brethren.
 Thy hand be on the neck of thy foes ;
 Thy father's children do thee homage.
 A lion's whelp is Judah ;
 From prey thou goest up, my son.
 He boweth, coucheth, like a lion,
 Like a lioness ; who rouseth him ?
 A $\frac{\text{tribe}}{\text{sceptre}}$ } departeth not from Judah,
 Neither a staff from between his feet,
 Until he come to Shiloh
 To whom the peoples gather.
 He bindeth to the vine his foal,
 To the choice vine his she-ass ;
 He washeth in wine his raiment,
 His mantle in the blood of grapes ;
 Dark are the eyes from wine,
 White are the teeth from milk.

Zebulun—at the sea-coast he dwelleth,
 Yea, he is a coast for ships,
 And his side is toward Zidon.

Issachar—a bony ass,
 Crouching among the pens.
 For he saw $\frac{\text{rest}}{\text{tribute}}$ }, that it was good,
 And the land, that it was pleasant ;
 So he bowed his shoulder to burdens,
 And became a servant of tribute.

$\frac{\text{Dan}}{\text{Judge}}$ } judgeth his people
 Like one of the tribes of Israel.
 Be Dan a serpent on the road,
 A viper on the path,
 Striking the horse's heels,

That his rider falleth backward.
(For Thy salvation, Jehovah, have I waited.)

Gad—a squad invadeth him,
But he cutteth their heel.

Asher—fat his food,
For he yieldeth royal dainties.

Naphtali—{ ^{a hind let loose,}
 { ^{a tree spread out,}
That giveth goodly { ^{words,}
 { ^{boughs.}

^{Fruitful}
^{A bullock} } is Joseph,
^{Fruitful}
^{A bullock} } by a fountain,
^{Branches}
^{Daughters} } run { ^{over the wall.}
 { ^{in procession to a bull.}
Bitterly they strove with him,
Bowmen assailed him ;
But his bow abode steadfast,
Supple the muscles of his arm ;
Through the help of the Might of Jacob,
Though thy father's God that helpeth thee,
And the Almighty that blesseth thee,
With blessings of heaven above,
Blessings of the deep beneath,
Blessings of breast and womb.
Thy father's blessings on the head of Joseph,
On the crown of his brethren's prince !

Benjamin—a wolf that raveneth ;
At morning he eateth prey,
At evening he divideth spoil.

THE TWELVE TRIBES.

(Moses' Blessing.)

Jehovah came from Sinai,
Arose for us from Seir,
Shined from the mount of Paran ;
With Him His holy thunders,
In His right hand flaming fire.
It is He that guardeth His people ;
Whose saints are all in Thy hand,
Yea, they lie at Thy feet.
Moses, taking Thy words,
Commanded unto us a law,
An heritage for the church of Jacob.
So He became king in Jeshurun,
When the heads of the people gathered
The tribes of Israel together.

Let Reuben live and not die,
And let not his men be few !

Hear, Jehovah, Simeon's voice,
And bring him to his people !

Judah—with his hands he fighteth !
Be Thou an aid against his foes !
Bless his might, Jehovah,
And accept his handiwork !
Crush his adversaries' loins,
His haters, that they rise not !

(And of Levi, he said :) Thy Thummim and Urim be to
Thy beloved,
Whom Thou didst try at Trial (*Massah*),

Strive with at the waters of Strife (Meribah);
That saith of his father, I saw him not,
Neither acknowledged his brethren ;
And his son he knew not.
Because they observe Thy law,
Thy covenant they keep,
Let them teach Thy judgments to Jacob,
Thy law to Israel !
Let them burn incense before Thee,
Whole offering on Thine altar !

Benjamin—beloved of Jehovah.
Who dwelleth securely upon him,
Who covereth him alway,
Who abideth between his shoulders.

(*And of Joseph he said :*) Blessed of Jehovah his land,
With bounty of heaven above,
The deep that coucheth beneath,
With bounty of the fruits of the sun,
With bounty of the growth of the moons,
With summits of ancient mountains,
With bounty of hills everlasting,
With bounty of earth and its fulness !
The favor of the Dweller in the bush,
Come upon the head of Joseph,
The crown of the prince of his brethren !

(*Ephraim.*) His first-born bullock hath majesty,
His horns are the horns of the wild-ox ;
With them he pusheth the peoples,
The very ends of the earth.
These are the myriads of Ephraim,
These are the thousands of Manasseh.

Rejoice, Zebulun, in thy dwelling,
Issachar in thine abode.
Nations they call to the mountain,
There offer they righteous offerings,
Because they suck the sea's wealth,
Hid treasures of the sand.

Blessed be Gad's enlarger !
Like a lioness he dwelleth,
Teareth arm and crown.
He chose himself the firstling,
The portion of a tribe they seized ;
He went at the head of the people,
Jehovah's victory he achieved,
His decrees toward Israel.

Dan—a lion's whelp,
That springeth from Bashan.

Naphtali, full of favor,
Abounding in Jehovah's blessing,
Possess thou sea and southland.

Most blessed of the sons be Asher,
Fortunate above his brothers,
That batheth his foe in oil.
Iron and brass thy bolts,
As long as thy days thy peace.

There is none like the God of Jeshurun,
That rideth the heavens to help thee,
That rideth the skies in His triumph.
The eternal God is thy shelter above,
Beneath are the arms everlasting.

He drave out the foes from before thee,
 He bade thee, Destroy.
 So Israel dwelleth safely,
 Alone is the fountain of Jacob,
 In a land of grain and wine,
 Whose heaven droppeth dew.
 Happy art thou, Israel ! Who is like to thee ?
 People victorious through Jehovah,
 Thy helper and thy shield ;
 He is the sword of thy triumph,
 So that thy foes do cringe before thee,
 And thou treadest on their heights.

CREATION.

Bless Jehovah, my soul !
 Jehovah, my God, very great art Thou,
 In honor and glory art Thou robed ;
 Donning light as a vesture,
 Extending heaven as a curtain,
 Erecting in the waters His chambers,
 Making clouds His chariot,
 Travelling on the wings of wind,
 Making winds His angels,
 His ministers flaming fire.

Ps. 104

He founded the earth in its place,
 Unmoved for ever and aye,
 Covered it with the deep as a robe.
 The waters stand on the mountains ;
 At Thy rebuke they flee,
 At the voice of Thy thunder they scatter—
 Mountains rise, valleys sink—
 To the place Thou hadst appointed them.

A bound Thou settest that they pass not,
Return not to cover the earth.

He sendeth forth fountains in the valleys ;
Between the mountains they flow,
Give drink to all beasts of the field ;
Wild asses quench their thirst ;
By them dwell the fowl of heaven,
Among the boughs they give song ;
He watereth from His high chambers mountains.
Of the fruit of Thy works earth is full.

He causeth grass to grow for all cattle,
Herb for the service of man,
To bring forth bread from the earth,
And wine that gladdeneth man's heart ;
To make his face shine with oil ;
And bread that strengtheneth man's heart.
The trees of Jehovah have their fill,
Cedars of Lebanon that He planted ;
Where the birds make their nest ;
Storks, whose homes are the firs ;
High hills abode of wild-goats,
Rocks the refuge of conies.

He made the moon for seasons,
The sun knoweth its setting ;
He maketh darkness, that it is night,
Wherein all beasts of the forest prowl ;
Young lions roar for prey,
Seeking their food from God.
The sun riseth, they hide away,
Lurking in their dens ;

Man goeth forth to his work,
To his labor until evening.

How manifold Thy works, Jehovah !
In wisdom Thou madest them all.
The earth is full of Thy creatures ;
Yon sea, great and wide extending,
Where things unnumbered are moving,
Small creatures and great ;
Where the ships make their course ;
To sport wherein Thou formedst Leviathan.

All of them wait upon Thee,
To give them their food in its season ;
Thou givest, they gather ;
Thine hand Thou openest, they are sated with good ;
Thou hidest Thy face, they are troubled ;
Thou withdrawest their breath, and they perish,
Unto their dust they return.
Send forth Thy breath, they are made,
Thou renewest the face of the earth.

Let the glory of Jehovah last for ever ;
Let Jehovah rejoice in His works !
Who looketh at earth, and it trembleth ;
He toucheth the mountains, they smoke.
While I live let me sing to Jehovah,
Make music to God with my being ;
Be my musing sweet to Him !
I will rejoice in Jehovah ;
Let sinners cease from the earth,
~~And the godless exist no more.~~
Bless Jehovah, my soul !
Halleluiah.

Ps. 114

THE EXODUS.

When Israel went out of Egypt,
 From a barbarous people the house of Jacob—
 Judah became His sanctuary,
 Israel His dominion—
 The sea saw and fled,
 Jordan turned backward ;
 The mountains skipped like rams,
 Hills like the young of the flock.

What aileth thee, sea, that thou fleest ?
 Jordan, that thou turnest back ?
 Mountains, that ye skip like rams,
 Hills, like the young of the flock ?
 Tremble, earth, before the Lord,
 Before the God of Jacob,
 That turneth the rock to a water-pool,
 The flint-stone to a well of water.

ISRAEL'S INGRATITUDE.

(The Song of Moses.)

Give ear, ye heavens, while I speak,
 Earth, hear the words of my mouth ;
 My teaching drop like rain,
 Like dew distil my speech,
 Like showers on grass,
 Like fine rain on herbage ;
 For I declare Jehovah's name :
 Give glory to our God.

The Rock—His work is perfect,
 Yea, all His ways are just ;

A God of truth, without evil,
Right and just is He.
Corrupt His sons and blemished,
An age perverse and crooked.
Will ye requite Jehovah thus,
Oh foolish people and unwise ?
Is not He thy father that begot thee ?
Who made thee and established thee ?

Recall the days of yore,
Consider the years long since ;
Ask thy father, who will tell thee,
Thine elders, who will shew thee ;
When the Highest gave nations their heritage,
When He divided the children of men,
The nations' bounds He fixed
By the number of Israel's sons.
For Jehovah's portion is His people,
Jacob the lot of His heritage.

He findeth him in a desert land,
In a waste howling wilderness ;
He compasseth him with care,
As the apple of His eye He keepeth him,
As an eagle stirreth up its nestlings,
Fluttereth over its young,
Spreadeth its wings, and taketh them,
On its pinions beareth them ;
So Jehovah alone doth lead him,
With him is no strange god.

The heights of the earth He maketh him ride,
And eat the increase of the fields,

Suck honey from the stones,
Oil from the flinty rock ;
Butter of kine, and milk of flocks,
With fat of lambs ;
Rams of Bashan-breed, and goats,
With fat of kidneys of wheat—
Blood of grapes he drinketh as wine.
So Jacob ate, and was full.

Then Jeshurun waxed fat and kicked,
(Thou wast fat, thick, sleek,)
Thrust aside the God that made him,
Profaned his Rock of victory.
With strange gods they anger Him,
With abominations they provoke Him ;
To demons ungodly they offer,
Gods that they knew not,
New gods, lately come,
Whom your fathers dreaded not.
The Rock that begat thee thou neglectest,
Thrust aside the God that bare thee.

And Jehovah saw, and was angered
For the offence of His sons and His daughters,
And said : Let Me hide My face from them,
See what shall be their end.
For a froward generation are they,
Sons in whom is no faith.
They made Me jealous with not-gods,
Provoked Me with their vanities ;
I will make them jealous with not-nations,
By a foolish people provoke them.

For fire is kindled at My nostril,
That burneth to the nethermost pit,
Consumeth the earth and her increase,
Enflameth the roots of the hills.
I heap evils upon them,
Spend upon them Mine arrows ;
Hunger-wasted, plague consumed—
Even bitter pestilence—
Teeth of beasts I send upon them,
And poison of things creeping in the dust.

Without the sword devoureth—
Dire terrors within—
Both young men and virgins,
The suckling and the hoary head.
I thought to blow them away,
Destroy their name among men ;
But the enemy's mocking I fear ;
Lest their adversaries misdeem,
Lest they say, Our hand is high,
Jehovah hath not done this.

For a nation void of counsel are they,
There is no knowledge in them.
Were they wise, they would perceive it,
Observe their latter state ;
How could one chase a thousand,
Or two put a myriad to flight,
Unless their Rock had sold them,
Jehovah given them up ?
For not like our Rock is their rock,
Our enemies being judges.

Yea, a vine of Sodom is their vine,
From the fields of Gomorrah ;
Their grapes are grapes of gall,
Bitter clusters have they ;
Dragon's poison their wine,
And cruel venom of asps.
Is not this laid up with Me,
Sealed among My treasures,
For the day of requital and vengeance,
What time their foot doth slip ?
For the day of their doom draweth nigh,
And what shall befall them hasteth.

For Jehovah judgeth His people,
Repenteth Him for his servants.
For He seeth that might is vanished,
That great or small there is not.
He asketh : Where are their gods ?
The rock wherein they do trust,
That eateth the fat of their offerings,
Drinketh their wine of oblations ?
Let them rise up and help you,
Let them be your protection.

See now that I, I am He,
Beside Me there is no god ;
I kill, and I make alive,
Have wounded ; I also will heal ;
None saveth out of My hand.

For I lift unto heaven My hand,
And say : As I live for ever,
If I whet My glittering sword,

My hand taketh hold upon judgment,
 Vengeance I pay to My foes,
 And recompense unto My haters ;
 I will make drunk Mine arrows with blood,
 And flesh My sword shall devour,—
 The blood of the slain and captives,
 The foremost leaders of the foe.

Rejoice ye nations, His people,
 For His servant's blood He avengeth,
 Requiring vengeance on His foes ;
 He expiath His people, His land.

ISRAEL'S REDEMPTION. *Ps. 107*

Give thanks to Jehovah, for He is good.
 For His love is everlasting :
 Let the redeemed of Jehovah say,
 Whom He redeemed from the foe,
 And gathered out of the lands,
 From east and from west, from north and from south.

They strayed in the wilderness, in the desert they wandered ;

An habitable city they found not.

Hungry, thirsty also,

Their soul within them fainteth.

(*Chorus*) { So they cried to Jehovah in their strait ;
 { He rescueth them from their troubles.

He led them by a straight way,

To go to an habitable city.

(*Chorus*) { Let them thank Jehovah for His love,
 { And His wonders to the sons of men.

For He satisfied the thirsty ones ;
The hungry ones He filled with good.

Dwellers in darkness and shadow,
Bondmen of misery and iron—
Because they defied God's words,
Despised the purpose of the Highest,
He bowed their heart with trouble.
They stumbled, none helping.

(*Chorus*) { So they cried to Jehovah in their strait ;
He rescueth them from their troubles.

He bringeth them from darkness and shadow ;
Their fetters He breaketh.

(*Chorus*) { Let them thank Jehovah for His love,
And His wonders to the sons of men.

For He shattered gates of bronze ;
Bars of iron He sundered.

Foolish men, that for their transgression,
For their iniquities are afflicted—
All food their taste abhorreth,
And they approached the doors of death.

(*Chorus*) { So they cried to Jehovah in their strait ;
He rescueth them from their troubles.

He sendeth His word and healeth them,
And saveth them from their pitfalls.

(*Chorus*) { Let them thank Jehovah for His love,
And His wonders to the sons of men.

Let them offer thank-offerings,
And recount His works with song.

Who go down to the sea in ships,
Do business on great waters,

They have seen Jehovah's works,
His wonders in the deep.
He spake and raised the storm wind ;
It lifted up its waves.
They mount to heaven, to the depths they descend ;
Their soul melteth through trouble.
They reel and stagger like the drunkard ;
All their wit is swallowed up.

(Chorus) { So they cried to Jehovah in their strait ;
 { He rescueth them from their troubles.

He maketh the storm a calm ;
The waves were hushed ;
They rejoiced that they were stilled ;
And He brought them to their wished-for haven.
(Chorus) { Let them thank Jehovah for His love,
 { And His wonders toward the sons of men ;
Exalt Him in the meeting of the people,
Praise Him in the session of the elders.

(*Israel's Story.*) He maketh rivers a desert,
Springs of water dry ground,
A fruitful land salt waste,
For the wickedness of its dwellers.

He maketh a desert water-pools,
Dry ground springs of water ;
He made the hungry dwell there,
Prepared him cities to dwell in.

They sowed fields and planted vineyards,
And got them fruits of increase.
He blessed them that they increased greatly ;
He let not their cattle diminish.

Then they were minished and humbled,
By oppression, trouble, and sorrow.
He poured contempt upon princes ;
He made them wander in pathless wastes.

Then exalted He the needy from affliction,
And made him families like a flock.
The upright see and rejoice ;
All evil stoppeth its mouth.

Whoso is wise, he will heed this,
And consider the mercies of Jehovah.

CHAPTER XIII.

PSALMS, xxxvii., cxi., cxlv.

THREE ALPHABETIC ACROSTICS.

The Mirror of Providence—First Alphabetic Praise Song—Second
Alphabetic Praise Song.

THE MIRROR OF PROVIDENCE.

AGAINST the wicked fret not,
Nor envy evildoers ;
For like grass they quickly fade,
And like green herbs they wither.

But trust in Jehovah and do good,
So shalt thou inhabit the land, and dwell securely ;
Delight thou in Jehovah,
So will He give thee thine heart's desires.

Commit thy way to Jehovah ;
Trust Him, and He will work ;
He will bring out thy righteousness like light,
Thy justice like the noonday.

Defer to Jehovah, and wait upon Him ;
Fret not if their way prosper,
The way of such as work fraud.

Eschew anger, and forsake wrath ;
Fret not ; it worketh only ill ;
For the wicked shall be cut off ;
Who wait on Jehovah shall possess the land.

For yet but a little, and the wicked is not ;
Thou seekest his place and he is not ;
But the meek shall possess the land,
And delight in abundant peace.

Guile the wicked plotteth,
Gnasheth his teeth at the righteous ;
The Lord laugheth at him,
For He seeth his day, that it cometh.

How have the wicked drawn the sword,
Their bow they have bent,
To overthrow the poor and needy,
To slay the upright of life !
Their own heart their sword shall enter,
And their bows shall be broken.

Jehovah supporteth the righteous ;
The arms of the wicked are broken ;
And better is a little of the righteous,
Than abundance of many wicked.

Known to Jehovah are the days of the pious,
And their inheritance shall be for ever.
In a troublous time they shall not come to shame,
And in days of dearth they shall be sated.

Let the wicked perish !
Jehovah's foes are like the meadow's glory ;
They are utterly consumed in smoke.

May the wicked borrow, he payeth not ;
But the righteous is gracious and giveth.
For those He blesseth shall possess the land,
And those He curseth be cut off.

Now Jehovah establisheth the goings
Of the man whose way He loveth ;
Though he fall, he is not prostrate,
For Jehovah holdeth his hand.

Old am I, and have been young,
And have not seen the righteous forsaken,
Nor his seed begging its bread.
Gracious, and lending alway,
His seed is blessed.

Put away evil, and do good,
So shalt thou dwell forever ;
For Jehovah loveth justice,
And forsaketh not His saints ;
They are kept forever,
But the seed of the wicked is cut off.
The righteous shall possess the land,
And dwell thereon forever.

Quietly museth the righteous wisdom,
And his tongue uttereth judgment ;
The law of his God in his heart,
His footsteps cannot slide.

Rogues waylay the righteous,
Seeking to destroy ;
Jehovah leaveth him not in their hand,
Nor condemneth him when accused.

Seek Jehovah, and keep His way,
 That He exalt thee to possess the land ;
 Thou shalt see when the wicked is cut off.

The wicked have I seen in power,
 Flourishing like a tree in native soil.
 He passed away, and, lo, he is not ;
 I sought him, and he was not found.

Watch the pious, regard the upright ;
 For the man of peace hath offspring ;
 But transgressors perish utterly ;
 The offspring of sinners is destroyed.

Yea, salvation of the righteous cometh from Jehovah,
 Their refuge in the day of trouble.
 For Jehovah helpeth, and rescueth them,
 Rescueth from the wicked, and saveth them,
 Because they trust in Him.

FIRST ALPHABETIC PRAISE SONG.

Alleluia ! I thank Jehovah with all my heart,
 Both in the council of the upright and the congregation.
 Chiefest are Jehovah's deeds,
 Desired of all that love them ;
 Excellent majesty His work ;
 For His righteousness abideth ever.
 Gracious and merciful is Jehovah ;
 His wonders He hath made remembered.
 Jehovah gave His fearers food,
 Keepeth His covenant ever,
 Letteth His people know His mighty deeds,
 Making nations to be their heritage.

Never failing all His precepts—
 Of His hands come truth and justice—
 Precepts established for ever,
 Quintessence of truth and right.
 Redemption hath He sent His people ;
 Stablished His covenant for ever ;
 Terrible and holy is His name.
 Very wise are they that serve Him ;
 Wisdom beginneth with Jehovah's fear ;
 Yea, His praise abideth ever.

SECOND ALPHABETIC PRAISE SONG.

Alway would I extol Thee, my God, O King,
 And bless Thy name for ever ;
 Bless Thee every day,
 And praise Thy name for ever.
 Constantly should Jehovah be praised ;
 Who is great ; unsearchable His greatness.
 Down the ages shall they laud Thy deeds,
 And declare Thine acts of prowess.
 Ever will I muse upon Thy wondrous works,
 The glorious majesty of Thine honor ;
 For men shall tell of Thine awful might ;
 And I would recount Thy greatness.
 Great is Thy goodness ; its memory shall they utter,
 And of Thy righteousness shall they sing ;
 How gracious and merciful is Jehovah,
 Slow to anger and of great love !
 Jehovah is good to all,
 And His mercies over all His works.
 Know all Thy works Thy praise, Jehovah,
 And bless Thee Thy saints ;

Let them tell the glory of Thy kingdom,
And declare Thy prowess ;
Making known His prowess to the sons of men,
And the glorious majesty of His kingdom ;
Never-ending Thy dominion,
Thy kingdom an everlasting kingdom.
Prostrate ones Jehovah raiseth ;
He supporteth all that fall.
Raised are the eyes of all to Thee,
And Thou givest them their food in its season ;
Stretchest forth Thine hand,
And satest the desire of all creatures.
The Lord is righteous in all His ways,
And loving in all His works.
Unto all that call upon Him Jehovah is nigh,
Unto all that call upon Him faithfully.
What His fearers wish He doeth ;
Their cry He heareth, and saveth them.
Yea, Jehovah keepeth all that love Him,
But all the wicked He destroyeth.
Zealously will I tell Jehovah's praise;
Let all flesh bless His holy name for ever.

CHAPTER XIV.

PSALMS, cxxi.-cxxxiii., cxxv., cxxvii., cxxviii., cxxx., cxxxi.,
cxxxiii., cxxxiv.

PILGRIM PSALTER.

Jehovah is thy Keeper—Let us Go to Jehovah's House—Pity us,
Jehovah—Trust in Jehovah—The Gifts of God—The Lot of the
God-Fearing—Out of the Deep—Simplicity—Brotherly Love—
Blessing.

JEHOVAH IS THY KEEPER.

I LIFT up mine eyes to the hills.
Whence cometh my help ?
My help is from Jehovah,
Maker of heaven and earth.

May He not suffer thy foot to be moved !
May He not slumber that keepeth thee !
Behold, the keeper of Israel
Shall neither slumber nor sleep.

Jehovah is thy keeper,
Jehovah thy shade on thy right hand ;
The sun shall not hurt thee by day,
Neither the moon by night.

Jehovah keep thee from all evil !
He will keep thy life.
Jehovah keep thy coming and thy going
Henceforth and for ever !

LET US GO TO JEHOVAH'S HOUSE.

I was glad when they said to me, Let us go to Jehovah's house.

Our feet were wont to stand in thy gates, Jerusalem ;
Jerusalem, that is built like a city compact together.
Thither went up the tribes, the tribes of Jah, to praise
Jehovah's name.
For there were set the judgment-seats, thrones of the
house of David.

Pray for the peace of Jerusalem : may they prosper that
love thee ;
Peace be upon thy walls, prosperity within thy palaces !
For my brethren and companions' sakes I bespeak thee
welfare ;
Because of the house of Jehovah our God, I would seek
thy good.

PITY US, JEHOVAH.

To Thee lift I up mine eyes, O Thou that dwellest in
heaven.
Behold, as the eyes of slaves to the hand of their masters,
As the eyes of a maid to the hand of her mistress,
So our eyes are upon Jehovah our God, until He do pity
us.
Pity us, Jehovah, pity us ! for we have been full filled
with contempt ;
Abundantly were we filled with the mocking of the care-
less,
The contempt of the insolent.

TRUST IN JEHOVAH.

Who trust on Jehovah are like Mount Zion,
Immovable, abiding ever.
Jerusalem hath hills about her ;
And Jehovah is about His people,
Henceforth and forever.

For the sceptre of wickedness shall not rest on the lot of
the righteous,
Lest the righteous put forth their hands unto evil.
Do good to the good, O Jehovah, and to such as are up-
right of heart.
But them that make crooked their way—
Jehovah make them walk with evil-doers.
Peace be upon Israel.

THE GIFTS OF GOD.

Except Jehovah build the house,
They labor in vain that build it.
Except Jehovah watch the city,
In vain the watchman waketh.
In vain ye rise up early,
And late take rest,
Eating the bread of toiling ;
So He giveth His beloved sleep.

Lo, children are an heritage from Jehovah,
The fruit of the womb a reward.
Like arrows in the warrior's hand,
Such are the children of youth.
Happy the man that hath his quiver full of them ;
He shall not be ashamed to meet his foemen in the gate.

THE LOT OF THE GOD-FEARING.

Happy all that fear Jehovah, that walk in His ways !
For the labor of thine hands shalt thou eat ;
Happy thou, and well is thee.
Thy wife is like a fruitful vine within thy house ;
Thy children like olive plants about thy table.
Lo, thus shall the man be blessed that feareth Jehovah.

Jehovah bless thee out of Zion !
That thou see Jerusalem prosper
All the days of thy life ;
And that thou see thy children's children.
Peace be on Israel !

OUT OF THE DEEP.

Out of the deep have I called Thee, Jehovah,
O Lord, hear Thou my voice ;
Let Thine ears consider well
The voice of my complaint.

If Thou, Jah, shouldest mark iniquities,
O Lord, who shall stand ?
But with Thee is forgiveness,
Therefore Thou art worshipped.

I wait for Jehovah, I verily wait,
And on His word is my hope.
I look for the Lord more than watchmen for morn—
Than watchmen for morn.

Let Israel hope in Jehovah,
For with Jehovah is love,
And plenteous redemption with Him ;
Who redeemeth Israel
From all his sins.

SIMPLICITY.

My heart is not haughty, Jehovah,
Nor lofty my look ;
Neither deal I with great things,
Things too mighty for me.
But I have refrained and kept still,
Like a weaned child with its mother,
Like a weaned child have I been.

Let Israel hope in Jehovah,
Henceforth and forever.

BROTHERLY LOVE.

Behold how goodly and pleasant it is
When brethren dwell kindly together.
Like the precious oil on the head,
That descendeth to the beard, the beard of Aaron ;
That descendeth to the skirts of his robes.
Like the night-mist of Hermon,
That descendeth on the mountains of Zion.
For there Jehovah ordained blessing,
Life for evermore.

BLESSING.

Behold, bless Jehovah,
All ye servants of Jehovah,
That stand in the house of Jehovah by night.
Raise your hands toward the shrine,
And bless ye Jehovah.

Bless thee from Zion, Jehovah,
Maker of heaven and earth !

CHAPTER XV.

PSALMS, cxiii., cxv.-cxvii

PSALMS FROM THE HALLEL.

Halleluiah—Jehovah and the Gods—A Thanksgiving—A Doxology.

HALLELUIAH.

HALLELUIAH !

Praise, O ye servants of Jehovah,
Praise ye the name of Jehovah..
Blessed be Jehovah's name
Henceforth and for ever.
From sunrise unto its setting
Praised be Jehovah's name.

High above all nations is Jehovah,
Above the heavens is His glory.
Who is like Jehovah, our God,
That dwelleth so high,
That looketh so low—
In heaven and on earth ?
That raiseth from the dust the poor,
From the dunghill lifteth the needy,
To set him with princes,
With the princes of his people ;
That giveth the barren a home
As the joyful mother of children.
Halleluiah !

JEHOVAH AND THE GODS.

Not unto us, Jehovah, not unto us,
But unto Thy name give glory,
Because of Thy love and Thy truth.
Why do the nations say :
“ Where is then their God ? ”
For our God is in heaven ;
He doth whatsoever He will.

Their idols are silver and gold,
The work of men's hands.
Mouths have they—and speak not ;
Eyes have they—and see not ;
Ears have they—and hear not ;
Noses have they—and smell not ;
With their hands—they touch not ;
With their feet—they walk not ;
Neither breathe they with their throat.
Like them shall they be that make them,
Whosoever doth trust in them.

O Israel, trust in Jehovah !
 He is their help and their shield.
House of Aaron, trust in Jehovah !
 He is their help and their shield.
Ye that fear Jehovah, trust in Jehovah !
 He is their help and their shield.

Jehovah hath been mindful of us ; He will bless—
 Will bless the house of Israel ;
 Will bless the house of Aaron ;
 Will bless them that fear Jehovah,
Small and great alike.

Jehovah give you increase,
For you and for your children.
Blessed be ye of Jehovah,
Maker of heaven and earth.
The heavens are Jehovah's heavens ;
But the earth He gave to the children of men.

The dead praise not Jehovah,
They that go down into silence ;
But we will bless Jah
Henceforth and for ever.
Halleluiah !

A THANKSGIVING.

I love Jehovah, for He heareth
My voice, my humble petition.
Because He inclined His ear to me,
I will call on Him all my days.

(*Cry of distress.*) The cords of death encompassed me,
The pains of hell gat hold upon me ;
I found distress and trouble.
Then called I on Jehovah's name ;
"Alas, Jehovah, deliver my life."

(*Thanksgiving for deliverance.*) Gracious is Jehovah and
righteous,
And our God is merciful ;
Jehovah preserveth the simple.
I was brought low and He saved me.

Return, O my soul, to thy rest,
For Jehovah hath requited thee.

For Thou hast delivered my life from death,
Mine eyes from tears, my foot from falling.
I walk before Jehovah in the land of the living.

(*Cry of distress.*) I believe. For I say :
"I am sore distressed " ;
I thought in mine alarm :
" All men are liars."

(*Thanksgiving for deliverance.*) What shall I render
Jehovah
For all His bounties toward me ?
I will raise the cup of salvation,
And call on the name of Jehovah.
My vows will I pay to Jehovah
In the presence of all of His people.

(*Cry of distress.*) Precious in Jehovah's sight
Is the death of His beloved.
" Alas, Jehovah, I am Thy servant,
I am Thy servant, son of Thine handmaid ;
Loose Thou my bonds."

(*Thanksgiving for deliverance.*) To Thee will I offer
thank-offerings,
And call on the name of Jehovah.
My vows will I pay to Jehovah
In the presence of all His people,
In the courts of the house of Jehovah,
In the midst of thee, O Jerusalem.
Halleluiah !

A DOXOLOGY.

Praise Jehovah, all nations,
Laud Him, all people ;
For mighty is His love upon us,
And the truth of Jehovah eternal.
Halleluiah !

CHAPTER XVI.

PSALMS, cxlvi.-cl.

HALLELUIAH PSALMS.

I.

HALLELUIAH !

Praise Jehovah, O my soul ;

While I live would I praise Jehovah,

While I breathe would I sing unto God.

Trust not in princes ;

Sons of men, in whom is no help,

Whose breath goeth forth, they return to their earth,

That very day their thoughts have perished.

Happy he whose help is Jacob's God,

Whose hope is on Jehovah his God ;

That made heaven and earth,

The sea and all therein,

That keepeth truth for ever,

That showeth the downtrodden justice,

That giveth the hungry bread.

Jehovah looseth prisoners,

Jehovah healeth the blind,

Jehovah raiseth the fallen,

Jehovah loveth the righteous,

Jehovah preserveth strangers.

The fatherless and widow He upholdeth,

But the way of the wicked He perverteth.

Jehovah shall reign for ever,

Thy God, O Zion, from age to age.

Halleluiah !

II.

Halleluiah !

For to sing to our God is good,
Yea seemly, seemly is praise ;
Jehovah, that buildeth Jerusalem,
He gathereth the outcasts of Israel ;
That healeth the broken-hearted,
And bindeth up their wounds ;
That telleth the number of the stars,
All of them He calleth by name.
Great is our Lord, and very mighty,
To His wisdom there is no end ;
Jehovah, that upholdeth the meek,
That casteth the bad to the ground.

Sing to Jehovah with thanksgiving,
Play to our God on the harp ;
That covereth heaven with clouds,
That prepareth rain for the earth ;
That maketh the hills green with grass,
That giveth the cattle their food,
The young ravens when they cry.
Not in the strength of an horse is His pleasure,
Not in the legs of a man His delight.
Jehovah delighteth in them that fear Him,
Such as wait on His love.

O Jerusalem, praise thou Jehovah,
Sing praise to thy God, O Zion.
For He strengthened the bars of thy gates,
Thy sons within thee He blessed ;
That maketh peace in thy borders—
With finest of wheat He filleth thee ;

That sendeth His word unto earth—
Very swiftly runneth His word ;
That giveth snow like wool—
Frost He scattereth like ashes ;
That casteth His ice forth like crumbs—
Who standeth before His cold ?
If He send out His word and melt them,
If He blow with His breath, waters flow ;
That declareth to Jacob His word,
His laws and His judgments to Israel.
He dealt not thus with any nation,
And His judgments—they know them not.
Halleluiah !

III.

Halleluiah !

Praise Jehovah from heaven,
Praise Him in the heights.
Praise Him, all ye angels of His,
Praise Him, all His host.
Praise Him, sun and moon,
Praise Him, all ye stars of light.
Praise Him, heaven of heavens,
And ye waters that are above the heavens.
Let them praise Jehovah's name,
For He commanded, and they were created ;
He established them for ever and aye,
He gave them a law that may not be broken.

Praise Jehovah from earth,
Ye dragons and all deeps,
Fire and hail, snow and smoke,
Stormy wind, fulfilling His word ;
Ye mountains and all hills,
Fruit-trees and all cedars ;

Wild beasts and all cattle,
Reptiles and flying fowl ;
Kings of earth and all peoples,
Princes and all rulers of earth ;
Both young men and maidens,
Old men and children.
Let them praise Jehovah's name,
For His name alone is exalted,
His praise above heaven and earth ;
Who exalted the horn of His people—
The praise of all His saints—
Of the children of Israel, the people that is near Him.
Halleluiah !

IV.

Halleluiah !
Sing to Jehovah a new song,
His praise in the assembly of saints.
Let Israel rejoice in his Maker,
The children of Zion exult in their king.
Let them praise His name in the dance,
Sing praises to Him with timbrel and harp.
For Jehovah hath pleasure in His people,
He adorneth the meek with salvation.
Let the saints triumph in glory,
Sing aloud upon their bed ;
High praises of God in their mouth,
And a two-edged sword in their hand,
To work vengeance on the nations,
Punishment on the peoples ;
To bind their kings with chains,
Their nobles with fetters of iron ;
To work upon them the vengeance decreed—
This honor have all His saints.
Halleluiah !

V.

Halleluiah !

Praise God in His sanctuary ;

Praise Him in the firmament of His power ;

Praise Him for His mighty deeds ;

Praise Him after His excellent greatness ;

Praise Him with trumpet blast ;

Praise Him with lute and harp ;

Praise Him with timbrel and dance ;

Praise Him with strings and pipe ;

Praise Him with clanging cymbals ;

Praise Him with deep-toned cymbals ;

Let all that hath breath praise Jah.

Halleluiah !



PART VI.

HEBREW WISDOM.

CHAPTER I.

PROVERBS, xi.-xiii., xv.-xxvii.

SELECTIONS OF PROVERBS.

Solomonic Collection—Collection of Hezekiah—Sayings of the Wise,
I.—The Drunkard—Sayings of the Wise, II.—The Sluggard.

Solomonic Collection.

WEALTH profits not in the day of wrath ;
But righteousness saves from death.

If the good are rewarded on earth,
Much more the wicked and sinner.

The Lord made every thing for an end ;
Even the wicked for a day of evil.

Rich and poor are mixed together ;
The Lord is the maker of them all.

Say not, I will pay back evil ;
Wait on the Lord, and He will save you.

Who follows righteousness and love,
Finds life, success, and honor.

The good man regards the life of his beast,
But the heart of the wicked is cruel.

The beginnings of strife are a breach in a dam.
Stop quarrelling ere the teeth be shown.

To keep out of strife is honorable ;
But every fool will quarrel.

Dishonest bread is sweet to the taste ;
Afterward the mouth is full of gravel.

Bad, bad, says the buyer ;
Then he goes out and boasts of it.

He that is careless in his work
Is own brother to the destroyer.

Better he that is lowly and tills for himself,
Than he that is grand and has no bread.

Who curses his father or mother,
His lamp is put out in darkness.

A father's chastening makes a wise son ;
But a scorner will not hear reproof.

Folly is innate in a child ;
The rod will drive it out of him.

House and goods are inherited ;
But a wife is a gift from the Lord.

Collection of Hezekiah.

Who keeps the fig-tree eats its fruit ;
Who guards his master gets honor.

Do not thrust yourself upon a king,
Nor stand in the place of the great.
It is better to be told, Come up hither,
Than to be set down in the presence of a prince.

If your enemy hunger, feed him ;
If he thirst, give him water to drink ;
So you heap coals of fire on his head,
And the Lord will reward you.

Silver dress laid on a pot of clay ;
Smooth lips and a wicked heart.

Apples of gold in silver settings ;
Words smoothly spoken.

Vinegar upon a wound ;
One that sings songs to a heavy heart.

The north wind brings rain ;
And slandering tongues angry faces.

Answer not a fool according to his folly,
Lest you yourself become like him.
Answer a fool according to his folly,
Lest he think that he is wise.

The sluggard puts his hand in the dish ;
It tires him to bring it up to his mouth.

When you find honey, eat only what you need ;
Lest you get too much, and vomit it.

As water pictures face to face,
So the heart man to man.

Sayings of the Wise, I.

Who says, Ah me ? who says, Alas ?
Who laments ? who complains ?

They that sit over their wine,
They that are always tasting drink.
Look not on wine when it is red,
When it sparkles in the cup.
It is smooth to go down ;
Afterward it bites like a snake,
And stings like an adder.
Your eyes see strange things ;
Your heart speaks bad things.
You are like a man lying down at sea,
Like a man asleep at the top of a mast.
(*Drunkard.*) They struck me, but I am not hurt ;
They beat me, but I do not feel it.
When I awake, I will seek it again.

Sayings of the Wise, II.

I passed the field of a sluggard,
The vineyard of a foolish man ;
And, see, it was overgrown with thorns,
It was covered all over with nettles ;
Its stone wall was broken down.
And I looked, and laid it to heart ;
I saw, and took warning therefrom.

CHAPTER II.

Proverbs, xxxi.

THE IDEAL WOMAN.

(An Alphabetic Acrostic.)

- A A VIRTUOUS woman who can find ?
And her price is far above pearls.
- B By her husband hath peace of mind,
So shall he have no lack of gain.
- C Continually all the days of her life
She payeth him good and not evil.
- D Diligently doth she work with her hands,
Seeking out wool and flax.
- E Even like the merchant-ship is she,
She bringeth her food from afar ;
- F For she riseth while yet it is night,
Giveth food to her house, to her maids a portion.
- G Gain of her hands hath planted a vineyard,
She considereth a field and acquireth it.
- H Her loins she hath girded with might,
And her arms she maketh strong.
- I In the night her lamp goeth not out,
For she tasteth gain, that it is good ;
- K Keeping her hands to the distaff ;
Her fingers holding the spindle.
- L Little she feareth the snow for her house,
For all her household are clothed with scarlet.

- M Many colored rugs she maketh her,
Fine linen and purple her clothing.
- N Noted is her husband in the gate,
When he sitteth among the elders of the land.
- O Oft she maketh tunics and selleth,
And delivereth unto the merchants girdles.
- P Power and dignity her clothing,
And she laugheth at the time to come.
- R Remarks of wisdom the opening of her mouth,
And on her tongue the law of kindness.
- S She looketh well to the ways of her house,
Neither eateth she bread of idleness.
- T The children rise up and bless her,
Her husband, and praiseth her :
- V Very many daughters have wrought well,
But thou excellest them all.
- W Worthless is grace, and beauty is vain,
The woman that feareth Jehovah is blessed.
- Y Yea, give her the fruit of her hands,
And let her works praise her in the gates.

CHAPTER III.

Proverbs i.-vi., viii.

THE PRAISE OF WISDOM.

Substance of Wisdom—Instruction of Parents—Chastening of Jehovah—Invitation of Wisdom—Results of Rejection of Wisdom—Protection of Wisdom against Temptations—Trust in Jehovah—Virtues of the Wise—Preëminence of Wisdom—Light and Darkness—Cleansing the Heart—The Strange Woman—The Sluggard—The Call of Wisdom—Character of Wisdom—Power of Wisdom—Preëxistence of Wisdom—Divinity of Wisdom—Wisdom gives Life.

THE fear of Jehovah is the beginning of knowledge ;
The foolish despise wisdom and instruction.

Hear, my son, the instruction of thy father,
And forsake not the teaching of thy mother ;
For they are a chaplet of grace to thy head,
And chains are they about thy neck.

The chastening of Jehovah, my son, despise not ;
Neither be weary of His reproof ;
For whom He loveth He proveth,
As a father the son in whom he delighteth.

Happy the man that findeth wisdom,
The mortal that getteth understanding.
For its gain is better than gain of silver,
And the profit thereof than fine gold.
More precious is she than pearls ;

And none of thy treasures are equal thereto ;
Length of days in her right hand,
In her left hand riches and honor ;
Her ways, ways of pleasantness,
And all her paths peace.
She is a tree of life to them that lay hold on her ;
And happy is he that obtaineth her.

Wisdom crieth aloud in the street ;
She uttereth her voice in the squares ;
At the head of thoroughfares she crieth,
At the gates of the city she speaketh her words :
How long, ye simple, will ye love simplicity ?
And scorners delight them in scorning,
And fools hate knowledge ?
Because I called, and ye refused ;
I stretched out my hand, and none regarded ;
I also will laugh at your calamity ;
I will mock when your fear cometh.
Then shall they call me, but I will not answer ;
They shall seek, but shall not find me.
Because they hated knowledge,
And chose not the fear of Jehovah ;
They would none of my counsel ;
They despised all my reproof :
So shall they eat the fruit of their way,
And be filled with their own devices.
Whoso heareth me shall dwell in safety,
Shall be secure, and fear no evil.

My son, if thou wilt receive my words,
And lay up my commandments with thee,
To incline thine ear to wisdom,

To apply thy heart to understanding ;
If thou cry after discernment,
And lift up thy voice to understanding ;
If thou seek her as silver,
And search for her as for treasures ;
Then shalt thou know the fear of Jehovah,
And find the knowledge of God.
For wisdom shall enter into thine heart,
And knowledge shall delight thy soul ;
Discretion shall watch over thee,
Understanding be thy guard ;
To deliver thee from the way of evil,
From the men that utter froward things ;
Who forsake the paths of right
To walk in ways of darkness ;
Who rejoice to do evil,
And delight in utter frowardness ;
Whose ways are crooked,
Who make perverse their paths :
To deliver thee from the strange woman,
From the stranger that maketh smooth her words ;
That forsaketh the husband of her youth,
And hath forgotten the covenant of her God ;
Whose house sinketh down to death,
And her paths lead unto the shades.
None that go to her return,
Nor reach again the paths of life :
That thou mayest walk in the way of the good,
And keep the path of the righteous.
For the upright shall dwell in the land,
And the virtuous remain therein.
But the wicked shall be cut off from the land,
The faithless be rooted out therefrom.

My son, forget not my teaching,
And let thine heart keep my commands ;
For length of days and years of life,
And peace, shall they add unto thee.
Let not love and truth forsake thee ;
Bind them about thy neck ;
Write them on the table of thine heart ;
And find favor and good repute
In the sight both of God and of man.
Trust in Jehovah with all thine heart,
Lean not upon thine own understanding ;
In all thy ways acknowledge Him,
And He shall make plain thy paths.
Be not wise in thine own conceit ;
Fear Jehovah, and depart from evil.
Honor Jehovah with thy substance,
With the firstfruits of all thine increase ;
So shall thy barns be filled with plenty,
And thy fats overflow with new wine.

Withhold not good from them to whom it is due,
When it is in the power of thine hand to do it.
Say not to thy neighbor, Go, and come again,
To-morrow I will give ; when thou hast it by thee.
Devise no ill against thy neighbor,
That dwelleth by thee in safety,
Strive with no man without cause,
A man that hath done thee no harm.
Envy not the violent man,
And choose thou none of his ways.
For the wicked is an abomination to Jehovah ;
But his friendship is with the upright.
Jehovah's curse is in the house of the sinner ;

But the dwelling of the righteous He blesseth.
The wise shall inherit glory ;
But shame shall be the portion of fools.

Get wisdom, get understanding ;
Forget not, nor turn from the words of my mouth ;
Forsake her not, and she shall keep thee ;
Love her, and she shall preserve thee.
First wisdom ; get wisdom ;
With all thou hast get understanding.
Exalt her, and she shall promote thee ;
She shall bring thee to honor, if thou dost embrace her.
She shall give to thine head a chaplet of grace ;
A crown of beauty she shall grant thee.

Lay hold of instruction ; let her not go ;
Keep her ; for she is thy life.
On the path of the wicked enter not,
And walk not in the way of sinners.
For they sleep not, except they do mischief ;
Their sleep faileth, except they cause some to fall.
For they eat the bread of wickedness,
And wine of violence they drink.
The path of the righteous is as the light of dawn,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness ;
They know not whereat they stumble.

My son, attend to my words ;
Incline thine ear to my sayings,
Let them not depart from thine eyes ;
Keep them within thine heart.
For life are they to them that find them,

And health to their whole body.
Above all else guard thy heart ;
For out of it are the issues of life.
Put away a froward mouth,
Evil speaking put far from thee.
Let thine eyes look right on,
And thine eyelids straight before thee.
Make level the path of thy feet,
And let all thy ways be right.
Turn neither to the right nor left ;
Remove thy foot from evil.

My son, attend to my wisdom ;
To my knowledge incline thine ear ;
To preserve discretion,
That thy lips may keep knowledge.
For the lips of a strange woman drop honey,
And smoother than oil is her mouth ;
But the end thereof is bitter as wormwood,
Sharp as a two-edged sword.
Her feet go down to death ;
Her steps take hold on hell ;
Her ways wander, she knoweth not whither,
And she treadeth not the path of life.
And now, my son, hearken to me,
And depart not from the words of my mouth :
Remove thy way far from her,
And come not nigh the door of her house ;
Lest thou give to others thine honor,
Thy years to the cruel ;
Lest strangers be filled with thy wealth,
Thy labors be in the house of aliens ;
And thou mourn to thy latter end,

When thy flesh and thy bones are consumed,
And say, How have I hated instruction,
And my heart hath despised reproof ;
Neither obeyed I the voice of my masters,
Nor inclined mine ear to them that taught me !

For the ways of man are seen of Jehovah,
And He ordaineth all his paths.
His own misdeeds shall take the wicked,
With the cords of his sins shall he be holden.
He shall die for lack of instruction ;
And go astray through the greatness of his folly.

Go to the ant, thou sluggard ;
Consider her ways, and be wise ;
Which having no chief, captain, or ruler,
Provideth in summer her bread,
Gathereth in autumn her food.
How long wilt thou lie, O sluggard ?
When wilt thou rise from thy sleep ?
A little sleep, a little slumber,
A little folding of the hands to lie down ;
And poverty cometh upon thee like a robber,
Thy want like a man with a shield.

Doth not wisdom cry,
And understanding utter her voice ?
In the top of high places by the way,
Where the paths meet, she standeth ;
Beside the gates before the city,
At the entrance of the doors, she crieth :
To you, O men, I call ;
My voice is unto the sons of men.

Hear, for I will speak excellent things ;
The opening of my lips shall be right things.
For my mouth shall utter truth ;
Wickedness is an abomination to my lips.
Righteous are all the words of my mouth ;
There is nothing crooked or perverse therein.
They are all plain to him that understandeth,
And right to them that find knowledge.
Receive my instruction and not silver ;
And knowledge rather than choice gold.
Counsel is mine, and sound knowledge ;
I am understanding ; I have might.

By me kings reign,
And princes decree justice.
By me rulers rule,
And nobles, all the judges of earth.

I love them that love me ;
They that seek me diligently find me.
Riches and honor are with me ;
Ancient riches and righteousness.
My fruit is better than gold, and fine gold ;
And my revenue than choice silver.
In the way of righteousness I walk,
In the midst of the paths of justice ;
To make them that love me inherit wealth,
Filling up their treasures.

Jehovah got me a firstfruit of His way,
The first of His works of long since.
From of old was I established,
The beginning, or ever earth was.
When the floods were not, I was brought forth ;
When there were no fountains rich in water.

Ere the mountains were settled,
Before the hills was I brought forth ;
When He had not made the earth with its fields,
The sum of the dust of the world.
When He ordained the heavens, I was there ;
When He marked a circle upon the deep ;
When He made firm the skies above ;
When the fountains of the deep broke forth ;
When He appointed the sea its bound,
That the waters should not transgress His command ;
When He fixed the foundations of the earth ;
I was beside Him as architect ;
I was daily full of delight,
Sporting always before Him ;
Sporting in His universe ;
Having delight with the sons of men.

And now, my sons, hearken to me ;
For blessed are they that keep my ways.
Hear instruction, and be wise, and refuse not.
Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at my doorposts.
For who findeth me findeth life,
And obtaineth favor from Jehovah.
Who misseth me wrongeth himself ;
All they that hate me love death.

The fear of Jehovah is the beginning of wisdom,
The knowledge of the Holy One understanding.
For by me thy days shall be multiplied,
And the years of thy life shall be increased.

CHAPTER IV.

Job, xxviii.

THE PLACE OF WISDOM.

VERILY there is a mine for silver,
And a place where they wash out gold.
Iron is taken out of the dust,
And stones are molten to copper.
Man maketh an end of darkness,
Searching out the uttermost bounds,
Stones of darkness and deep shadow.
He breaketh a shaft where none sojourn ;
They are forgotten of them that pass ;
Afar from men, they hang, they swing.
Out of the earth there cometh bread ;
Beneath it is twisted as by fire ;
A place of sapphires are its stones,
And dust of gold is found there.
It is a path no vulture knoweth,
And the falcon's eye hath not seen it ;
The boldest beast hath not trodden it,
The fierce lion hath not passed thereby.
Man putteth his hand to the flinty rock ;
He overturneth the mountains by the roots.
He cutteth out channels among the rocks ;
And his eye seeth all that is precious.
He bindeth the streams that they weep not ;
And that which is hid he bringeth to light.
But wisdom—where shall it be found ?
And where is the place of knowledge ?
Man knoweth not the price thereof ;

And it is not found in the land of the living.
The deep saith, It is not in me ;
And the sea saith, I have it not.
Treasure may not be given therefor,
Nor silver be weighed for its price.
It cannot be rated at gold of Ophir,
For costly onyx, or sapphire.
Gold and glass cannot match it ;
And its worth is not jewels of gold.
Coral or crystal may not be named ;
The price of wisdom is greater than pearls.
The topaz of Ethiopia doth not equal it,
It may not be matched with purest gold.

Wisdom—whence doth it come ?
And where is the home of knowledge ?
Which is hid from the eyes of all living,
And concealed from the fowls of the air.
Destruction (Abaddon) and Death have said,
With our ears we have heard a rumor thereof.
God understood the way thereto,
And He knoweth the home thereof.
For He beholdeth the ends of the earth,
And seeth all that is under the heavens ;
Appointing to the winds their weight,
And meting out the waters by measure ;
Appointing for the rain a law,
And a way for the bolt of the thunder.
He hath seen, and numbered it ;
He established it, yea, and searched it out ;
And said to man :
Behold, the fear of Jehovah is wisdom ;
To refrain from evil is knowledge.

CHAPTER V.

Job, i.—xxvii., xxix.

JOB,

OR THE PROBLEM OF EVIL IN ITS RELATION TO THE HISTORY OF
ISRAEL.

A NATIONAL DRAMATIC POEM.

PROLOGUE.—Job's Piety and Prosperity—The Council of Heaven—
The Satan's Accusation—Job's Piety Self-Interest—The First
Trial—Poverty—Bereavement—Unshaken Piety—The Satan's Ex-
planation—Given over to the Satan—Plague of Leprosy—Tempted
of his Wife—The Three Friends.

THERE was a man in the land of Uz named Job ; and that man was blameless and upright, God-fearing, and one that eschewed evil. And his children were seven sons and three daughters ; and his substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and very many slaves ; so that this man was the greatest of all the children of the east. Now his sons were used to hold feast in the house of each in turn ; and they would send and bid their three sisters to eat and drink with them. And when the days of feasting were gone about, Job used to send and sanctify them, and rise up early in the morning, and offer whole burnt offerings, one for each ; for Job said, It may be that my sons have sinned, and renounced God in their thoughts. So was Job used to do continually.

Now the day came when the sons of the gods came to present themselves before Jehovah, and the Satan (Adversary) came also among them. And Jehovah said to the Satan, Whence comest thou? And the Satan answered Jehovah, and said, From going to and fro in the earth, and walking up and down therein. And Jehovah said to the Satan, Hast thou marked My servant Job? for there is none like him in the earth, a man blameless and upright, God-fearing, and that escheweth evil. Then the Satan answered Jehovah and said, Doth Job fear God for nought? Hast Thou not hedged him about, and his house, and all that he hath, on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand, and touch all that he hath, and he will curse Thee to Thy face. And Jehovah said to the Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So the Satan went forth from the presence of Jehovah.

And on the day when his sons and daughters were eating and drinking wine in their eldest brother's house, a messenger came to Job, and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them, and slew the servants with the sword; and I only am escaped to tell thee. While he yet spake, another came, and said, The fire of God fell from heaven, and burned up the sheep, and the servants, and consumed them; and I only am escaped to tell thee. While he yet spake, another came, and said, The Chaldeans fell upon the camels in three bands, and took them, and slew the servants with the sword; and I only am escaped to tell thee. While he yet spake, another came, and said, Thy sons and thy daughters

were eating and drinking wine in their eldest brother's house ; and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead ; and I only am escaped to tell thee.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked I came from my mother's womb, and naked return I thither ; Jehovah gave, and Jehovah hath taken ; the name of Jehovah be blessed. In all this Job sinned not, and gave God none offence.

Then the day came when the sons of the gods came to present themselves before Jehovah, and the Satan came also among them to present himself before Jehovah. And Jehovah said to the Satan, Whence comest thou ? And the Satan answered Jehovah, and said, From going to and fro in the carth, and from walking up and down therein. And Jehovah said to the Satan, Hast thou marked My servant Job ? for there is none like him in the earth, a man blameless and upright, God-fearing, and that escheweth evil. He still remaineth blameless, and thou hast moved Me against him, to destroy him without cause. And Satan answered Jehovah, and said, Skin for skin, all that a man hath will he give for his life. But put forth Thine hand, and touch his bone and his flesh, and he will curse Thee to Thy face. And Jehovah said to the Satan, Behold, he is in thine hand ; only spare his life.

So the Satan went forth from the presence of Jehovah, and smote Job with a sore boil from the sole of his foot unto his crown ; so that he took him a potsherd to scrape himself, as he sat among the ashes. And his wife said to him, Dost thou still remain blameless ? Curse God, and

die. But he said to her, Thou speakest like one of the foolish women. Shall we then receive good from God, and the evil shall we not receive? In all this Job sinned not with his lips.

Then Job's three friends heard of all this evil that was come upon him, and they came each from his place—Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite,—and they agreed together to come and bemoan him and comfort him. And they lifted up their eyes afar off, and knew him not; and they lifted up their voice, and wept, and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. And they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great.

JOB'S COMPLAINT.

Afterward Job opened his mouth and cursed his day :

Perish the day wherein I was born,
The night that said, A man is conceived.
Be that day darkness ;
Let not God above regard it,
Neither the light shine thereon.
Let darkness claim it, and deep shadow ;
Let clouds dwell upon it,
Eclipses fill it with dread.
That night—thick darkness seize it !
Let it not be joined to the days of the year ;
Let it not come into the tale of the months.
Lo, that night—be it barren ;
No joy cry come therein.
Let the day-charmers curse it,

That are skilled to rouse up the dragon.
Be the stars of its twilight darkened ;
Let it look for light, but have none ;
Neither behold the eyelids of dawn.
Because it closed not the doors of the womb,
To hide trouble from mine eyes.

Why died I not from the womb ;
Came forth from the womb and perished ?
Why did the knees receive me ?
Or the breasts, that I should suck ?
Else had I lain down and been quiet ;
I should have slept ; then were I at rest ;
With kings and counsellors of earth,
That built them mausoleums ;
Or with princes that had gold,
Whose houses were filled with silver.
There the wicked cease from troubling ;
And there the weary are at rest.
There captives likewise are at ease ;
They hear not the taskmaster's voice.
Both small and great are there ;
And the slave is free from his master.

Wherefore giveth He light to the wretched,
And life to the bitter in soul ;
That long for death, and it is not ;
And dig for it more than hid treasures ;
That rejoice with great exultation,
That are glad, when they find the grave—
The man whose way is hid,
Whom God hath hedged in ?
For my sighing preventeth my food,

And my groanings are poured out like water.
 What I fear, that cometh upon me,
 And that which I dread befalleth me.
 I was not at ease, I had no peace,
 I was not at rest ; but trouble came.

FIRST CYCLE.—*The friends expound the gracious purpose of God's ways, and the corrective object of affliction ; but Job findeth in himself no great wickedness wherefore he should be afflicted above all men.*

ELIPHAZ.—Job Comforteth Many—Teaching of Religion—Vision of the Night—Unapproachable Purity of God—Imperfection of All Creatures—Man's Destiny of Trouble—Beneficence of God—Chastening, the Road to Blessing.

Then answered Eliphaz the Temanite, and said :

If one assay speech with thee, wilt thou be vexed ?
 And who can refrain from speaking ?
 Behold, thou hast instructed many,
 And weak hands thou hast strengthened.
 Thy words upheld the falling,
 And feeble knees thou hast confirmed.
 But now it cometh to thee, and thou faintest ;
 It toucheth thee, and thou art troubled.
 Is not thy religion thy trust ?
 Thine upright life thy hope ?
 Bethink thee, now, who perished, innocent ?
 Or when were the upright cut off ?
 As I have seen, plowers of evil,
 And sowers of mischief, reap the same.
 By the breath of God they perish,
 By the blast of His anger they are consumed.

A word came secretly unto me,
And mine ear received a whisper thereof.
In thoughts of the visions of night,
When deep sleep falleth on men,
Fear came upon me, and trembling,
Which made all my bones to shake.
A breath passeth before my face ;
The hair of my flesh shuddereth,
It standeth, but I perceive not its look ;
A form is before mine eyes ;
I hear a still voice :
Can man be just before God ?
A mortal pure before his Maker ?
Behold He putteth no trust in His slaves ;
And chargeth His angels with folly ;
Much more them that dwell in clay houses,
Whose foundation is in the dust,
That are crushed like the moth !
Betwixt morning and evening they are destroyed ;
They perished for ever, none regarding.

For affliction cometh not forth from the dust,
Neither doth trouble spring out of the ground,
But man is born unto trouble,
Even as sparks fly upward.
As for me, I would seek unto God,
And unto God commit my cause ;
Who doeth great things, unsearchable ;
Marvellous things without number ;
Who giveth rain on the face of the earth,
And sendeth water upon the fields ;
That setteth on high those that are low ;
And they that mourn are exalted to safety.

He foileth the wiles of the crafty,
That their hands achieve not their aim.
He taketh the wise in their craft
And the counsel of knaves is frustrated.
They meet with darkness in the daytime,
And grope at noonday as at night.

Behold, happy the man whom God doth correct.
The chastening of the Almighty, thou shalt not despise.

Though He make sore, He bindeth up ;
He woundeth, and His hands make whole.
In six troubles He will deliver thee ;
In seven no evil shall touch thee.
In famine He shall redeem thee from death ;
And in war from the power of the sword.
Thou shalt be hid from the scourge of the tongue ;
Nor fear destruction when it cometh.
At destruction and dearth shalt thou laugh ;
Neither fear the beasts of the earth.
For with the stones of the field thou shalt have a league,
And the beasts of the field shall be at peace with thee.

Thou shalt know that thy tent is in peace ;
Thou shalt muster thy fold, and miss nothing.
Thou shalt know that thy children are many,
Thine offspring like the grass of the earth.
Thou shalt come to thy grave in full age,
Like a shock of corn in its season.
Lo this—we have searched that it is so ;
Hear, and know it.

JOB.—His Terrible Affliction—Hopelessness of his Lot—Need of Sympathy—Treachery of his Friends—Innocence—Shortness and Misery of Life—Remonstrance with God—Pettiness of Man and Might of God—Yearning for Death—Doth Sin Hurt God?—Shall God not Spare?

Then Job answered and said :

Oh that my vexation were but weighed,
And my calamity put in the scales therewith !
Yea, it would outweigh the sand of the seas ;
Therefore have my words been rash.
For the arrows of the Almighty are with me,
The poison whereof my spirit drinketh ;
The terrors of God are marshalled against me.

Oh that I had my request ;
And that God would grant my desire !
God would be pleased to crush me ;
Would let loose His hand, and cut me off !
Then should I yet have comfort ;
Should exult in unsparing pain.
What is my strength, that I should wait ?
And what mine end, that I should be patient ?
Is my strength the strength of stones ?
Or is my flesh brass ?
Is there any help for me ?
Is not recovery driven away ?

To the fainting, kindness from his friend ;
To him that forsaketh the fear of the Almighty !
My brethren have been false as a brook,
Like the bed of brooks that disappear ;
They are turbid by reason of ice,
The snow is dissolved therein ;

What time they wax warm, they vanish ;
 When it is hot, they are utterly lost ;
 The way of their course bendeth about,
 They go into the desert, and perish.
 The caravans of Tema looked,
 The companies of Sheba sought them ;
 They were ashamed for their trust,
 They came thither, and were confounded.

Such now are ye to meward ;
 Ye see a terror, and are frightened.
 Did I then say, Give unto me ?
 Or, Offer me presents of your substance ?
 Or, Deliver me from the hand of the foe ?
 Or, Redeem me from the oppressors ?
 Teach me, and I will hold my peace ;
 And show me where I have erred.
 How sweet are honest words !
 But what doth your reproof reprove ?
 Think ye to rebuke words ? For the speech of the
 desperate is wind.
 Yea, ye would cast lots for the fatherless,
 And make a bargain over your friend.

And now be pleased to look upon me ;
 For surely I do not lie to your face.
 Turn, I pray you, be not unjust ;
 Yea, turn again, my cause is righteous.
 Is then my tongue mistaken ?
 Cannot my taste distinguish misfortunes ?
 Hath not man hard service upon earth ?
 And are not his days like the days of an hireling ?
 As a slave that panteth for shade,

Like an hireling that longeth for his wage :
So am I heir to profitless months,
And wearisome nights are appointed me.
When I lie down, I say, When shall I rise ?
And night stretcheth on, and I am full of tossings
until dawn.

My flesh is clothed with worms and clods of dust ;
My skin closeth, and breaketh afresh.
My days are swifter than a weaver's shuttle,
And consume away without hope.
Remember that my life is wind ;
Mine eye shall no more see good.
The eye that seeth me shall see me no more ;
Thine eyes shall seek me, but I shall not be.
The cloud is consumed and vanisheth ;
So he that descendeth to hell shall rise up no more.
He shall not return again to his house,
His place shall know him no more.

Yea, I will not refrain my mouth ;
I will speak in mine anguish of spirit,
Complain in my soreness of soul.
Am I the sea, or sea-monster,
That Thou settest on me a watch ?
When I say, My bed shall comfort me,
My couch shall ease my complaint ;
Thou scarest me with dreams,
And frightenest me with visions :
So that I would choose strangling,
Rather death than my life.
I loathe it, I would not live alway ;
Let me alone ; for my days are a breath.
What is man, that Thou dost magnify him,

That Thou dost set Thine heart upon him,
That Thou dost visit him every morning,
Dost try him every moment ?
Wilt Thou never look away,
Nor let me alone the twinkling of an eye ?
If I have sinned, how injure I Thee, Thou watcher of
men ?
Why hast Thou made me Thy mark of attack,
That I am become a burden to myself ?
Why dost Thou not pardon my sin,
Neither remove my guiltiness ?
For now I lie down in the dust ;
And Thou shalt seek me but I shall not be.

BILDAD.—Discriminating Rectitude of God—Wisdom of the Ancients—Divine Retribution—Hope for Job.

Then answered Bildad the Shuhite, and said :

How long wilt thou speak such things ?
A mighty wind are the words of thy mouth.
Doth God pervert justice ?
Or the Almighty pervert the right ?
If thy children sin against Him,
He delivereth them into the hand of their transgression.
If thou seek diligently unto God,
And make thy supplication to the Almighty ;
If thou be pure and upright ;
Surely He will watch over thee,
And restore thy righteous habitation.
Though thy beginning was small,
Thy latter end shall greatly increase.
For inquire now of former ages,

Give heed to that which the fathers have sought out.
(For we are of yesterday, and know not,
For our days upon earth are a shadow);
Shall not they teach thee, and tell thee,
And utter words out of their wisdom?
Can the rush grow up without mire?
Can the reed-grass grow without water?
Whilst yet green, nor fit to be plucked,
It withereth before all herbs.
So are the ways of all that forget God;
And the hope of the godless shall perish;
What he trusteth breaketh in sunder,
A spider's web is his hope.
Upon his house he leaneth, but it shall not stand;
He holdeth fast thereby, but it shall not endure.

Behold, God doth not reject the blameless,
Neither uphold the evil-doers.
He will yet fill thy mouth with laughter,
And thy lips with glad shouting.
They that hate thee shall be clothed with shame:
And the house of the wicked shall be no more.

JOB.—Might and Terror of God—Too Weak to Plead against God
—God's Might is Right—Injustice of God's Rule—Job's Inno-
cence Made Guilt—Does God Love Oppression?—Wonders of Job's
Creation—Predestined to Misery—Prayer for Pity.

Then Job answered and said:

Of a truth I know that it is so:
How can man have right with God?
If he would enter suit with Him,
He cannot answer Him one of a thousand.
Though wise in heart, and mighty in strength;

Who hath braved Him, and gone unpunished ?
That removeth mountains, when they know not,
For He overturneth them in His wrath ;
That shaketh earth out of her place,
That the pillars thereof do tremble ;
That commandeth the sun, and it riseth not ;
That putteth a seal on the stars ;
That spreadeth out the heavens alone,
And treadeth upon the waves of the sea ;
That doeth great things past finding,
And marvellous things without number.
Lo, He goeth by me, and I see Him not ;
He passeth over, but I perceive Him not ;
Behold, He seizeth, who can turn Him back ?
Who saith to Him, What doest Thou ?
God turneth not His anger back ;
The dragon's helpers stoop beneath Him.
How shall I then answer Him,
Or choose my words against Him ?
Though I have right I could not answer Him ;
I must make supplication to mine opponent.
If I call, and He have answered me ;
I would not believe that He heareth my voice,
Since He breatheth upon me in tempest,
And multiplieth my wounds without cause ;
He suffereth me not to take breath,
But filleth me with bitterness ;
As one that saith : If strength—behold Me !
If judgment—who shall appoint Me a time ?
Though I have right, my mouth shall condemn me ;
I am blameless, but He shall prove me perverse.
It is all one ; therefore I say,
He destroyeth both blameless and wicked.

If a scourge slay suddenly,
He mocketh the guiltless' despair.
The earth is given over unto the wicked ;
The faces of its judges He covereth.
(If not, who then hath done it ?)

And my days are swifter than a runner ;
They flee away, and have seen no good.
If I say, I will forget my complaint,
I will put off my sad face, and be glad ;
I am distressed for all my pains,
I know Thou wilt not hold me guiltless.
I shall be held guilty ;
Why then do I labor in vain ?
If I wash myself with the snow,
And cleanse my hands with lye ;
Yet Thou wilt plunge me in the ditch,
That mine own clothes shall abhor me.
For it is not a man like myself, that I should say,
We will come to judgment together.
There is no judge betwixt us,
That might lay his hand on us both.

Let Him take his rod from off me,
And let not His terror make me afraid ;
Then could I speak, and not fear Him ;
For I am not conscious of guilt.

I am weary of my life ;
Let me give free course to my plaint ;
Let me speak in my bitterness of soul.
I will say unto God, Condemn me not ;
Shew me why Thou strivest with me.

Is it good to Thee that Thou shouldest oppress,
That Thou shouldest despise the work of Thine hands?
Are there eyes of flesh to Thee ?
Or as man seeth seest Thou ?
Are Thy days as the days of man,
Or Thy years as the days of mortals,
That Thou inquirest after my guilt,
And searchest after my sin,
Though Thou knowest that I am not wicked,
And that none delivereth out of Thine hand ?

Thine hands have framed and fashioned me
Together round about ; and Thou destroyest me.
Remember that Thou hast fashioned me as clay ;
And wilt Thou turn me to dust again ?
Dost Thou not pour me out as milk,
And curdle me like cheese ?
With skin and flesh Thou clothest me,
With bones and sinews knittest me fast.
Life and favor Thou didst grant me,
And Thy care preserved my breath.

Yet these things Thou didst hide in Thine heart ;
I know that this was Thy plan :
If I sinned, Thou wouldst mark me,
Wouldst not acquit me from my guilt.
Were I wicked, woe betide me ;
Were I righteous, I must not raise my head ;
Were it high, Thou wouldst hunt me as a lion :
And shew again Thy marvels upon me ;
Thou wouldst renew Thy witness against me,
And increase Thine indignation upon me.
Ever changing warfare is mine.

Why then hast Thou brought me forth from the womb ?

Had I perished, none eye had seen.

I had been as though I had not been.

From the womb to the grave I had been borne.

Are not my days but few ? Let Him cease,

And leave me alone, that I may take comfort a little,

Before I go whence I shall not return,

To a land of gloom and deep shadow ;

A land of darkness like midnight,

Deep shadow and chaos,

Where day is like midnight.

ZOPHAR.—Rebuke—Marvels of Divine Wisdom—God Perceiveth Sin—Exhortation to Repentance—Promise of Blessing.

Then answered Zophar the Naamathite, and said :

Shall many words go unanswered ?

Or a man by prating win his cause ?

Shall thy mouthings silence men ?

Shalt thou mock, with none rebuking ?

Shalt thou say, My doctrine is pure,

And I was clean in Thy sight ?

Oh, would that God would speak,

And open His lips against thee ;

And shew thee the secrets of wisdom !

For God remitteth thee part of thy guilt.

Canst thou find out the depths of God ?

Or find the Almighty's limits ?

The heights of heaven ! what canst thou do ?

Deeper than hell ! what canst thou know ?

Longer than earth the measure,

And broader than ocean.
If He pass by, and arrest,
And call unto judgment, who shall hinder Him ?
For He knoweth vain men ;
He seeth the wicked, and foolish.
As for an empty man, he will grow wise
When a wild ass colt is born a man.

If thou set thine heart aright,
And stretch out thine hands to Him ;
If thou put iniquity out of thine hand,
And let not unrighteousness dwell in thy tents ;
Then shalt thou lift up thy face without spot ;
Thou shalt be stedfast, and shalt not fear ;
For thou shalt forget thy trouble ;
As waters that are passed shalt thou remember it.
Clearer than the noonday shall be thine after-life ;
Though there be darkness, it shall be as the morn.
Thou shalt be secure, because thou hast sure hope ;
Thou shalt search about, and take thy rest in safety.
Thou shalt lie down, none making thee afraid ;
Yea, many shall make suit to thee.
But the eyes of the wicked shall fail,
And their refuge perish from them,
And their hope be the giving up the ghost.

JOB.—A Picture of God's Might—Partisans for God—A Plea with
God—Challengeth God to Judgment—Why doth God Persecute ?
—Uncleanness and Weakness of All—No Hereafter—Prayer for
Hereafter—Hopeless Lot of Man.

Then Job answered and said :

No doubt but ye are the people,
And wisdom shall die with you.

I also have understanding like you ;
No less am I than ye ;
And who knoweth not such things as these ?

The upright and blameless is made a mock.
The thought of the prosperous despiseth the unfortunate ;
He whose foot slippeth is thrust down.
The tents of robbers prosper,
And they that provoke God are secure ;
Whose is their own strong hand.

But ask now the beasts, and they shall teach thee ;
And the fowls of the air, and they shall tell thee ;
Or speak to the earth, and it shall teach thee ;
And the fishes of the sea declare it unto thee.
Who knoweth not by all these,
That Jehovah's hand hath done it ?
In whose hand is the life of all beasts,
And the breath of all mankind.

Doth not the ear try words,
As the palate tasteth its food ?
With aged men is wisdom,
And length of days is understanding :
With God is wisdom and might ;
He hath counsel and knowledge.
If He break, it shall not be built ;
If He shut up, it shall not be opened.
Lo, He withholdeth, and the waters are dried up ;
He sendeth them out, and they overwhelm the earth.
With Him is strength and sound wisdom ;

To Him belong deceived and deceiver.
He leadeth counsellors spoiled away,
And judges maketh He fools.
He looseth the bands of kings,
And bindeth their loins with a girdle.
He leadeth priests away spoiled,
And overthroweth the firmly established.
He causeth the speech of the trusty to fail,
And taketh away the judgment of the elders.
He poureth contempt upon princes,
And looseth the belt of the strong.
He revealeth deep things out of darkness,
And bringeth deep shadow out to the light.
He increaseth the nations,—and destroyeth them :
He spreadeth out the nations,—and leadeth them
away.
He taketh wisdom from the chiefs of the people
of the land,
And causeth them to wander in pathless wastes.
They grope in the dark without light,
He maketh them to wander like a drunkard.

Lo, mine eye hath seen all this,
Mine ear hath heard and understood it.
As ye know, so do I know also ;
No less am I than ye.
But I would speak to the Almighty,
I desire to reason with God.
But ye are forgers of lies,
Worthless comforters all of you.
Would ye altogether hold your peace,
It should be counted your wisdom.

Will ye speak evil for God,
Will ye speak deceit for Him ?
Will ye favor Him ?
Play the advocate for God ?
Would ye that He should search you out ?
As men are deceived, will ye deceive Him ?
He will surely reprove you,
If ye in secret shew favor.
Shall not His excellence make you afraid,
And His dread fall upon you ?
Your maxims are proverbs of ashes,
Your defences are but mud walls.
Let me alone, that I may speak,
Come on me that which will.
Therefore take I my flesh in my teeth,
And put my life in mine hand.
Behold, He will slay me ; I will not wait ;
But I will defend my ways before Him.
Behold, I have arranged my plea,
I know that I shall prove my right.
Is there any that can belie me,
Then would I hold my peace and perish.
But two things do not against me,
Then will I not hide from Thy face :
Withdraw Thine hand far from me ;
And let not Thy terror make me afraid.
Then call, and I will answer ;
Or I will speak, and answer Thou.

How many are mine iniquities and sins ?
Let me know my transgression and my sin.
Wherefore hidest Thou Thy face,
And holdest me for Thine enemy ?

Wilt Thou affright a driven leaf ?
Wilt Thou pursue dry stubble ?
For Thou writest bitter things against me,
And makest me inherit the misdeeds of my youth ;
Thou putttest my feet in the stocks, and watchest
 all my paths ;
Thou drawest a line for the soles of my feet ;
Though we are like a rotten thing that consumeth,
Like a garment that is moth-eaten.
Man born of woman
Is few of days, and full of trouble.
He cometh up like a flower, and withereth ;
Like a shadow he fleeth, and lasteth not.
On such an one wilt Thou open Thine eyes ?
Wilt Thou bring me into judgment with Thee ?
If man's days are ordained,
The tale of his months is with Thee,
Thou hast appointed his bounds that he pass not :
Look away from him, that he may rest,
Until he complete, as an hireling, his day.

For there is hope of a tree ;
If it be cut down, it will sprout again,
The shoots thereof will not cease.
Though its root wax old in the earth,
And in the ground its stock do die,
At the scent of water it will bud,
And put forth boughs like a sapling.
If man die, that is his end ;
If a mortal perish, where is he ?
The waters fail from the sea,
The river wasteth and drieth up :
So man lieth down and riseth no more ;

Till heaven is not, they shall not awake,
And shall not be roused from their sleep.

Oh that Thou couldst hide me in hell.
Conceal me until Thy wrath do turn,
Appoint me a time, when Thou shouldst remember me.
(If man die, shall he live again ?)
All the days of my warfare I would wait,
Till my release should come.
Thou shouldest call, and I would answer Thee ;
Thou wouldest long toward the work of Thine hands!
But Thou dost number my steps ;
Dost Thou not watch over my sin ?
Shut up in a case is my transgression,
And Thou puttest a covering over my guilt.
Surely the mountains fall and come to naught,
And rocks are removed from their place ;
Waters wear the stones away ;
Their floods sweep off the dust of the earth ;
So Thou destroyest the hope of man.
Thou smitest him ever, and he passeth ;
Thou changest his face, and sendest him hence.
His sons come to honor, and he doth not know it ;
They are brought low, but he reckoneth it not.
Only his own flesh hath pain,
And his soul within him mourneth.

SECOND CYCLE.—*The friends set forth the terrible punishments of the wicked ; Job proveth that prosperity and misfortune are not given according to virtue or guilt.*

ELIPHAZ.—Arrogance of Job—Conscience and Fate of the Wicked.

Then answered Eliphaz the Temanite, and said :

Should the wise answer with windy wisdom,
Or fill his belly with east wind ;

Reasoning with unprofitable talk,
Or with speeches wherewith one worketh no good ?
Yea, thou doest away with religion,
And belittlest reverence toward God.
For thy guilt teacheth thy mouth,
And thou usest the tongue of the crafty.
Thy mouth condemneth thee, and not I ;
Thine own lips testify against thee.

Art thou the first man that was born ?
Or before the hills wast thou brought forth ?
Dost thou hear the secret counsel of God ?
Or appropriate wisdom unto thyself ?
What knowest thou, that we know not ;
Understandest thou, which is not in us ?
With us is an hoary and aged man,
Greater in years than thy father.

Are godly consolations too little for thee,
And the word that dealeth gently with thee ?
Why doth thine heart rave ?
And why do thine eyes roll ?
That thou turnest thy breath against God,
And sendest forth words from thy mouth.
What is man, that he should be clean ?
One born of woman, that he should be righteous ?
Behold He putteth no trust in His saints ;
And the heavens are not clean in His sight.
How, then, that which is vile and corrupt,
Man that drinketh in evil like water !

I will shew thee, hear thou me ;
And what I have seen I will declare ;
Which wise men learn

From their fathers, who hid it not ;
To whom alone the land was given,
Among whom wandered no stranger.

All his life the wicked travaileth with pain,
As many years as are allotted to the violent.
A sound of terrors in his ears !
In peace the spoiler shall come upon him ;
He hath no hope of return out of darkness,
And he is waited for of the sword ;
He wandereth abroad for bread : " Where is it ? "
He knoweth that a day of darkness is ready at his
hand ;

Distress and anguish make him afraid ;
They overcome him, as a king prepared for battle ;
Because he stretched out his hand against God,
And was bold against the Almighty ;
He ran upon Him with stiff neck,
With thick bosses of his bucklers.
Because he covered his face with his fat,
And made collops of fat on his flanks ;
Because he occupied desolate cities,
Houses which none should inhabit,
Which were destined to be ruins ;
He shall not be rich, nor his wealth abide,
Neither shall fruit bend his branches to the earth.
He shall not depart out of darkness ;
His branches the flame shall dry up,
By the breath of God's mouth he shall vanish.

Let him not trust in vanity, self-deceived ;
For vanity shall be his recompence.
Before his time it shall be fulfilled,

While his branch hath not grown green.
He shaketh off as the vine his unripe grape,
And casteth off as the olive his flower ;
For the company of the godless shall be barren,
And fire shall consume the dwellings of bribery.

JOB.—Miserable Comforters—Isolation of God—Vindication must
Come—No Hope in this Life.

Then Job answered and said :

I have heard many such things ;
Tormenting comforters are ye all.
Shall windy words have an end ?
Or what provoketh thee that thou answerest ?
I also could speak like you,
Were ye but in my stead ;
I could compose words at you,
And wag mine head against you.

If I speak, my pain is not assuaged ;
And if I forbear, what am I eased ?
Verily, now He hath made me weary ;—
Thou hast robbed me of all my friends.
That Thou hast smitten me is become a witness ;
My wrong riseth against me, testifying to my hurt.
His wrath hath torn and hated me ;
He gnashed upon me with His teeth ;
As an adversary whetteth He His eyes upon me.
They gaped upon me with their mouth ;
With rebuke they smote upon my cheek ;
They gather themselves against me.
God delivereth me to the ungodly,
Into the hands of the wicked He casteth me.

I was at ease, and He brake me asunder ;
He seized my neck, and dashed me to pieces ;
And set me up for a mark for Him.
His arrows fly about me,
He cleaveth my reins, and spareth not ;
He poureth out my gall on the ground ;
He breaketh me, breach upon breach ;
He chargeth against me like a warrior.
Sackcloth I sewed upon my skin,
And defiled my horn in the dust.
My face is red with weeping,
And on mine eyelids, the shadow of death ;
Though no violence is in mine hands,
And though my prayer is pure.

Earth, cover not thou my blood,
And let not my cry be stilled.
Yea, now, behold, my witness is in heaven,
He that voucheth for me is on high.
My mockers are my friends become ;
Godward streameth mine eye ;
That He would right a man against God,
A son of man against his friend !
For a few more years shall pass,
And I go the way whence I return not.

My spirit is spent, my days are extinct,
The grave is my portion.
Surely mockers encompass me,
And mine eye must dwell on their provocation.
Give a pledge now ! be my surety with Thyself !
Who else will strike the hand with me ?
I am made a byword of the peoples ;

I am become an open abhorring.
Mine eye is dimmed by my sorrow,
My members are all become like a shadow.
Upright men are confounded thereat,
And the innocent are roused against the godless.

My days are past, my purposes broken,
Even the thoughts of my heart.
If I look for hell as mine house ;
If I spread my couch in the dark ;
If I call corruption my father ;
The worm, my mother and sister ;
Where then shall be my hope ?
My hope who shall see it ?
Men go down to the bars of hell,
When once they rest in the dust.

BILDAD.—Indignant Rebuke—Destruction of the Wicked.

Then answered Bildad the Shuhite, and said :

How long will ye lay snares for words ?
Be wise, and afterwards we will speak.
Wherefore are we counted as beasts,
Are reckoned unclean in your sight ?
Thou that tearest thyself in thy fury,
Shall the earth be forsaken for thee ?
Or the rock be removed from its place ?

Yea, the light of the wicked shall be quenched,
And the flame of his fire shall not shine.
Light is dark in his tent,
And his lamp above him is quenched.
The steps of his strength are straitened,

His own counsel casteth him down.
For his own feet drive him into a net,
He walketh into the toils.
A gin seizeth his heels,
A snare shall lay hold upon him.
His noose is hid in the ground,
And a trap is in his path.
Terrors make him afraid on all sides,
They chase at his very heels.

His strength shall famish away.
Calamity is ready at his side.
It shall devour the members of his body,
The firstborn of death devoureth his members.
He is rooted out of the tent of his trust ;
He is brought to the king of terrors.
They that are not his shall dwell in his tent ;
Brimstone be showered upon his dwelling.
His roots shall be dried up beneath,
His branches above shall be withered.
His remembrance hath perished out of the land,
And he hath no name on the face of the ground.
They drive him from light into darkness,
They chase him out of the world.
He hath neither son nor son's son among his
people,
Nor is any remnant in his dwellings.
They of the west are amazed at his fate,
And terror seizeth the people of the east.

Such are the dwellings of the wicked,
And this the lot of them that know not God.

JOB.—Inference of Wickedness Repudiated—Hostility of God—
Alienation of Man—Plea for Pity—Conscious Innocence—God
must Redeem—Threat.

Then Job answered and said :

How long then will ye vex my spirit,
And break me in pieces with words ?
These many times have ye reproached me ;
Ye are not ashamed to deal hardly with me.
And be it that I have erred,
With me lodgeth mine error ;
Will ye set yourselves against me,
And plead against me to my reproach ?

See now that God hath distressed me,
Encompassed me with His net.
If I cry, Violence, none heareth.
I cry for help, and there is no justice.
He hath fenced up my way that I cannot pass,
And in my paths He putteth darkness.
My glory He hath stripped from off me,
And torn the crown from my head.
He breaketh me about, and I vanish ;
He hath plucked up mine hope like a tree.
He kindled His wrath against me,
He counted me among His foes.
His troops come on also ; cast up siege works
against me,
They camped about my home.

My brethren He hath put far from me,
Mine acquaintance are wholly estranged,
My kinsfolk have failed,
And my friends have forgotten me.
My retainers and maids account me a stranger ;

An alien am I become in their sight.
I call to my slave, and he answereth not,
With my mouth must I intreat him.
My breath is hateful to my wife,
I am loathsome to the children of my body.
Yea, young children despise me ;
If I appear, they speak against me.
All mine inward friends abhor me ;
They whom I loved are turned against me.
My bones cleave to my skin and my flesh,
And I am escaped by the skin of my teeth.

Pity me, pity me, ye my friends ;
For the hand of God hath touched me.
Why do ye persecute me as God,
And are not weary of slandering me ?
Oh that my words were written !
Oh that they were recorded in letters,
With an iron pen and lead
Graven in the rock for ever !

But I know that my redeemer liveth,
Who shall stand up at last upon my dust ;
And after this my skin is destroyed,
Without my flesh shall I see God ;
Whom I shall see for myself,
Mine eyes shall behold, and not another.
My reins are consumed within me.

If ye say, How we will persecute him !
The root of the matter is found in himself ;
Be ye yourselves afraid of the sword ;
For wrath shall fall upon the godless,
That ye may know there is a judgment.

ZOPHAR.—Triumph of Evil Brief—Retribution for Sin—Punishment from God.

Then answered Zophar the Naamathite, and said :

Verily my thoughts give answer,
And I have haste by reason of thy words ;
A reproof that astoundeth me I hear,
And the spirit of my understanding answereth.

Knowest thou not this truth of old time,
Since ever man was placed upon earth :
The triumph of the wicked is short,
The joy of the godless but for a moment ?
Though his pride mount up to heaven,
Though his head reach unto the clouds ;
Like his own dung shall he perish for ever ;
Where is he ? they that have seen him shall say.
Like a dream he fleeth, and cannot be found :
He is chased away like a vision of night.
The eye that saw him shall see him no more ;
Neither shall his place behold him again.
His children shall supplicate the poor,
His own hands shall restore his wealth.
Though his bones are full of youth,
It shall lie down with him in the dust.

Though wickedness be sweet in his mouth,
Though he hide it under his tongue ;
Though he turn it about, and let it not go,
But keep it still in his mouth ;
Yet in his stomach his food is turned,—
It becometh gall of asps within him.
The riches he swallowed, he vomiteth up ;
God casteth them out of his belly.
It is poison of asps that he sucketh ;

The tongue of the viper shall slay him.
He shall not look upon flowing rivers,
Rivers of honey and butter.
What he acquired he restoreth unspent ;
Much as he gained, enjoyed he not.

Because he oppressed the poor, and forsook them,
The house that he robbed he shall not build up.
Because his greed knoweth no rest,
He shall not save the thing that he loveth.
Nought was left that he would not devour ;
Therefore his success shall not last.
In the fulness of his wealth he cometh into straits :
Every form of evil falleth upon him.

Would he fill his belly ?
God casteth upon him His burning wrath,
And raineth it on him for food.
Doth he flee from the weapon of iron,
The bow of brass shall strike him through ;
He draweth, and bringeth it out of his back ;
The glittering point cometh out of his gall ;—
Terrors upon him !

All darkness is laid up for his treasures ;
A fire that is not of man shall devour him,
Shall consume what is left in his house.
The heavens shall reveal his guilt,
And earth rise up against him.
The wealth of his house shall depart,
Swept away in the day of God's wrath.

This is the lot of a wicked man,
The heritage appointed him of God.

JOB.—Prosperity of the Wicked and their Children—They Die in Peace—Not Punished—Unequal Justice—Testimony of Travellers—No Retribution.

Then Job answered and said :

Suffer me, that I may speak ;
And after I have spoken, mock.
Is my complaint concerning man ?
Or how should I not be impatient ?
Mark my words, and be astonished,
And lay your hand upon your mouth.

When I think thereon I am troubled,
And horror taketh hold on my flesh :
Wherefore do the wicked live,
Grow old, wax mighty in wealth ?
Their children are established at their side,
Their offspring before their eyes.
Their homes are safe from fear,
And no rod of God is upon them.
Their bull gendereth, and faileth not ;
Their cow calveth, and casteth not.
They send forth like a flock their babes,
And their children take part in the dance.
They sing to the timbrel and harp,
And make merry to the sound of the pipe.

They spend their days in happiness,
And go down to the grave without pain.
Yet they said unto God, Depart from us,
The knowledge of Thy ways we desire not.
What is the Almighty, that we should serve Him ?
And what profit is it to pray to Him ?

“ Lo, their success is not their own.”

How oft is the lamp of the wicked put out ?
How often doth destruction befall them,
Doth God allot them afflictions in His wrath ?
How often are they stubble before the wind,
Or chaff that the storm doth carry away ?

“ God layeth up his guilt against his children.”

Let Him punish him, that he may know it.
Let his own eyes see his destruction.
Of the wrath of the Almighty let him drink.
For what careth he for his house that is after him,
When the tale of his months hath been brought to a
close ?

“ Shall any teach knowledge to God ?
To Him that judgeth those that are on high ? ”

One dieth in the fulness of his strength,
Being wholly at ease and quiet ;
His sides are covered with fat,
And the marrow of his bones is moist.
Another dieth in bitterness of soul,
And hath not tasted of good.
Alike they lie down in the dust,
And the worm doth cover them both.

Behold, I know your thoughts,
And the lies ye imagine against me ;
For ye say, Where is the house of the prince ?
And where the tent where the wicked dwelt ?
Have ye not asked them that have travelled ?
And what they tell will ye not consider ?
That the wicked is spared in the day of destruction ?

In the day of wrath that they escape ?
 Who declareth his way to his face ?
 Or who repayeth him what he hath done ?
 Yea, he is carried unto the grave,
 And watch is kept upon his tomb ;
 The clods of the valley lie sweet upon him ;
 And all men draw after him,
 As countless such have been before him.

How then comfort ye me in vain,
 Seeing your answers are only falsehood ?

THIRD CYCLE.—*The friends accuse Job of heinous transgressions ; Job asserteth his innocence, and by consciousness of integrity seeketh communion with God.*

ELIPHAZ.—God's Treatment Due to Man's Acts—Sins of Job—God not Careless—Example from the Olden Times—Exhortation to Repentance—Conditional Promise of Prosperity.

Then answered Eliphaz the Temanite, and said :

Can a man be profitable unto God ?
 Hath the Almighty advantage because thou art righteous ?
 Or is it His gain that thy ways are perfect ?
 For thy piety doth He reprove thee ?
 Doth He enter with thee into judgment ?
 Is it not that thy sin is great,
 And there is no end to thy guilt ?

For causeless thou takest thy brother's pledge,
 And strippest the naked of clothing.
 To the weary thou givest no water to drink,
 And from the hungry withholdest bread.

Widows thou hast sent empty away,
And the stay of the fatherless has been broken.
Therefore snares are round about thee,
And fear doth trouble thee suddenly.

Is not God in heaven high ?
Yea, see the head of the stars, how high !
But thou hast said, What knoweth God ?
Through thick darkness can He judge ?
Thick clouds His covert, that He seeth not ;
And on the vault of heaven He walketh.
Dost thou observe that way of old,
Which wicked men have trodden ?
Who said to God, Depart from us ;
And, What can the Almighty do to us ?
The righteous see, and are glad ;
And the innocent laugh them to scorn :
Cut off are they that rose against us,
And their abundance fire hath consumed.

Make peace with God, and prosper ;
Thereby shall thine increase be good.
Receive the law from His mouth,
And lay up His words in thine heart.
If thou turn to the Almighty, thou shalt be built up ;
If thou put away unrighteousness out of thy tents.
Lay thou thy treasure in the dust,
In the bed of the brooks thy gold ;
And the Almighty shall be thy treasure,
Precious silver shall He be unto thee.
Then shalt thou delight in the Almighty,
And lift thy face unto God.
To Him shalt thou pray, and He shall hear thee ;

And thou shalt pay thy vows of thanksgiving.
 What thou decidest shall stand fast ;
 And light shall shine upon thy ways.
 The humble person God shall save.
 He will deliver the man that is innocent.

JOB.—Desire for Judgment with God—God Evades him—Destruction Predetermined—Unrighteous Providence—Oppression of Tyrants—Misery of the Needy—God Regardless—Pictures of Crime—The Wicked Upheld by God.

Then Job answered and said :

Oh that I knew and might find Him,
 And might come to His judgment seat !
 I would set my case before Him,
 And fill my mouth with arguments.
 I would know what answer He maketh,
 And learn what He would say to me.
 Would He contend with me in mighty power ?
 Nay ; He would give heed to me !
 There the upright might reason with Him ;
 And I should be delivered for ever from my judge.
 Behold I go forward, and He is not ;
 And backward, but cannot perceive Him ;
 On the left though He work, I see Him not ;
 He turneth to the right, and I behold Him not.
 But He knoweth the way that I walk ;
 If He try me, I should come forth as gold.
 My foot hath held fast to His steps ;
 His way have I kept, and turned not aside.
 From His lips' commandment I swerve not :
 More than mine own will treasure I His words.

 But He is resolved, and who can turn Him ?
 And what He desireth, He doeth.

For He will perform my destiny ;
And many such things He allotteth.
Therefore I am troubled before Him ;
I consider, and tremble before Him :
And God hath made faint mine heart,
The Almighty hath troubled me.

Why is not judgment ordained by the Almighty ?
Why do they that know Him not see His judgment
day ?

Some remove landmarks ;
They plunder flocks, and feed them.
The orphan's ass carry they off,
They take the widow's ox in pledge.
They turn the needy away.
And the poor of the land must hide.

Behold, the poor are asses in the desert,
The wilderness is their children's food.
They cut their fodder in the field,
And glean the vintage of the wicked.
Naked without clothing they lie all night,
And have no covering in the cold.
With the showers of the mountains they are wet,
And embrace the rock for want of shelter.
Some pluck the fatherless from the breast,
And of the poor exact a pledge.
Naked they go about unclothed ;
An-hungred they carry the sheaves ;
They make oil within the walls of others ;
They tread the winepress, and suffer thirst.
From the city the dying groan,
And the soul of the wounded crieth out ;
And God regardeth not the wrong.

Some rebel against the light ;
They regard not its ways,
Nor abide in its paths.
The murderer riseth with the light,
He killeth the poor and needy ;
By night he playeth the thief.
The adulterer waiteth for dusk,
He saith, No eye shall perceive me ;
He putteth a veil on his face.
In the dark they dig through houses ;
By day they shut themselves up,
They know not the light ;
For deep shadow is morning to them all ;
For the terrors of deep shadow they fear not.

God prolongeth the power of the mighty ;
He riseth up where he hoped not to live.
God giveth him security, and he is upheld :
And His eyes protect their ways.
If it be not so, who will prove me false,
Who make my words nothing worth ?

BILDAD.—Great Might of God—Man not Just before God.

Then answered Bildad the Shuhite, and said :

Dominion and fear are with God.
He holdeth sway in the heights.
Have His armies any number ?
And upon whom doth His light not arise ?
The shades tremble beneath,
The waters and they that dwell therein ;
Hell is naked before Him,
Destruction hath no covering.
He stretcheth out the north upon chaos,

And hangeth the earth upon nothing.
He bindeth up the waters in His black clouds ;
And the cloud web is not rent beneath them ;
He enshroudeth the face of His throne,
And spreadeth His cloud upon it.
On the waters He setteth a circle,
At the confines of light with the darkness.

The pillars of heaven tremble,
They are astonished at His rebuke.
He stirreth up the sea by His power,
And by His wisdom He pierceth the dragon ;
By His breath the heavens are bright ;
His hand hath pierced the flying serpent.

Lo, these are but the outskirts of His ways ;
How small a whisper is heard thereof !
For the thunder of His power who could understand ?

How then can man be just before God ?
Or he that is born of a woman be clean ?
Behold the very moon hath no brightness,
And the stars are not pure in His sight ;
How much less man, a vile worm !
And the son of man, a worthless worm !

JOB.—Heartlessness of the Friends—Assertion of his Innocence.

Then Job answered and said :

How hast thou helped the powerless !
Succored the enfeebled arm !
How hast thou counselled him that hath no wisdom,
And plentifully declared sound knowledge !

To whom hast thou uttered words ?
And whose comfort came from thee ?

As God liveth, who hath taken away my right ;
And the Almighty, who hath vexed me sore ;
My lips do speak no falsehood,
Nor my tongue utter deceit.
Far be it from me to give you right ;
Till I die I will not disown mine integrity.
I affirm my righteousness, and forsake it not ;
My heart doth not reproach me for one of my days.
Let mine enemy be as the wicked,
My foeman as the unrighteous.

ZOPHAR.—Awful Fate of the Wicked—Utter Destruction from God.

Then answered Zophar the Naamathite, and said :

I will teach you concerning the hand of God ;
What is with the Almighty I will not conceal.
This is the portion of a wicked man with God,
The heritage oppressors receive from the Almighty :
If his children be many,—it is for the sword ;
And his offspring shall not be sated with bread ;
They that escape shall be buried in plague ;
And his widows make no lamentation.
Though he heap up silver as the dust,
Provide clothing as the clay,—
He provideth, but the righteous shall wear it,
His silver the guiltless divide.
He buildeth his house as the moth,
Like a hut a watchman maketh.
He lieth down rich, and findeth it no more ;
He openeth his eyes, and it is not.

Terrors overtake him like waters ;
 A tempest sweepeth him off by night.
 The east wind carrieth him away, and he goeth ;
 It sweepeth him out of his place.
 God hurleth at him unsparingly ;
 He would fain flee out of His hand.
 Men clap their hands at him,
 And hiss him out of his place.

He is borne away on the face of the waters ;
 Their portion is cursed upon earth.
 Drought and heat consume the snow ;
 So hell doth them that have sinned.
 His mother's womb forgetteth him,
 The worm doth feed upon him ;
 He shall be no more remembered,
 Unrighteousness be broken like a tree.
 They are lifted up a moment, then are they gone ;
 They are brought low, they die away utterly.

JOB.—Memory of Past Happiness—His Upright Life—Just Hope of Continued Happiness—His Present Misery—Despised by Outcasts—Hated of the World—Cast off by God—Expecting Annihilation—Kindnesses Unrewarded—His Dreadful Torments—Review of his Life—His Integrity—Purity—Mercy—Justice—Not Avaricious—Not Idolatrous—Not Unfriendly—Given to Hospitality—Not a Dissembler—Conscious Rectitude before God.

Then Job took up his parable, and said :

Oh that I were as in months of old,
 In the days when God watched over me ;
 When His lamp shone upon my head,
 And by His light I walked through darkness ;
 As I was in the days of mine autumn,

When the friendship of God was over my tent ;
 When the Almighty was yet with me,
 And my children were about me ;
 When my steps were bathed in butter,
 And the rock poured me out rivers of oil !
 When I used to go up to the city gate,
 When I took my seat in the market place ;
 The young men saw me and hid themselves,
 The aged rose up and stood ;
 The princes refrained from talking,
 And laid their hand on their mouth ;
 The voice of the nobles was hushed,
 And their tongue clave to the roof of their mouth.

For the ear that heard, blessed me ;
 The eye that saw, bare me witness :
 That I delivered the poor that cried,
 The fatherless, that had none to help.
 The blessing of the perishing came upon me,
 And I caused the widow's heart to rejoice ;
 I put on righteousness, and it clothed me ;
 My justice was like robe and turban.
 I was eyes to the blind,
 And feet to the lame was I ;
 A father I became to the needy,
 And the cause of him I knew not I searched out ;
 And I brake the jaws of the wicked,
 And plucked the prey from his teeth.

And I said, I shall die in my nest,
 And multiply my days as the phoenix ;
 My root shall spread out to the waters,
 And dew lie by night on my branches ;

My glory shall be fresh in me,
And my bow renewed in my hand.
For me they hearkened and waited,
And kept silence for my counsel.
After my words they spake not again ;
And my speech dropped down upon them ;
And they waited for me as for rain,
And opened their mouth as for latter rain.
I cheered them when they despaired,
And my confidence cast they not down.
I chose to be with them, I sat as chief,
I was like to a king in his army,
Like one that comforteth mourners.

But now they that are younger than I have me in derision,
Whose fathers I disdained to set with the dogs of my flock.
Yea, how could the strength of their hands profit me ?
They whose vigor was perished ;
Gaunt with want and with famine ;
Gnawing dry ground, a desolate waste ;
Plucking salt-wort among the bushes ;
Their food the roots of the broom.
They were driven forth from the haunts of men ;
Men cried after them as after thieves.
In the deepest ravines they must dwell,
The holes of the earth and the rocks.
Among the bushes they brayed ;
Under the nettles they gathered together.
Children of fools, yea, children of the infamous,
They were outcasts from the land.

And now I am become their song,
I am become their byword.

They abhor me, they stand aloof from me,
 And at sight of me spare not to spit.
 Upon my right hand rise the rabble ;
 And cast up against me siege-works of destruction.
 They pervert my way, they mar my path,
 They set forward my calamity, that have no helper.
 As through a wide breach they come ;
 With ruin they roll in upon me.
 Terrors have assailed me,
 Mine honor fleeth away like the wind ;
 My welfare is passed like a cloud.
 So my soul is poured out within me ;
 Days of affliction have seized upon me.
 By night my bones corrode away,
 And my gnawing pains take no rest.
 He hath cast me into the mire,
 And I am become like dust and ashes.

I cry unto Thee, and Thou answerest not ;
 Thou art turned to be cruel unto me ;
 With the might of Thy hand Thou persecutest me.
 Thou liftest me, and makest me ride the wind ;
 And Thou dissolvest me in the storm.
 For I know that Thou bringest me unto death,
 To the meeting house of all that live.
 Doth not a man grasp about when he falleth ?
 Or when destroyed cry out therefor ?
 Did not I weep for him that was in trouble ?
 Was not my soul grieved for the needy ?
 But I looked for good, and evil came ;
 When I waited for light, then there came darkness.
 My heart is in turmoil, and resteth not ;
 Days of affliction are come upon me.

I go blackened, but not by the sun ;
I stand up in the assembly, crying for help.
I am become a brother to jackals,
A companion to desert ostriches.
My skin is black, and falleth from me,
And my bones are burned with heat.
And my harp is turned to mourning,
And my pipe to the voice of them that weep.

And what portion giveth God from above,
The heritage of the Almighty from on high ?
Is it not destruction to the wicked,
Calamity to the workers of evil ?
Doth not He see my ways,
And number all my footsteps ?
Let me be weighed in even scales,
That God may know mine integrity.

If I have walked in falsehood,
And my foot hath hastened to deceit ;
If my step hath turned out of the way,
And mine heart walked after mine eyes,
And any spot hath cleaved to mine hands :
Then let me sow, and another eat ;
Yea, let my produce be rooted out.

If mine heart have been enticed to a woman,
And I have laid wait at my neighbor's door :
Then let my wife be another's slave,
Let others fill their lust upon her.

If I despised the cause of my slave,
Or my maid, when they contended with me :
What then should I do when God riseth up ?

And when He judgeth, what should I answer Him ?
Did not He that made me make him ?
And did not one fashion us both in the womb ?

If I have denied to the poor their need,
Or caused the eyes of the widow to fail ;
Or have eaten my morsel alone,
And the fatherless hath not eaten thereof ;—
Nay, from my youth he grew up with me as with a father,
And I have been her guide from my birth.

If I have seen any perish for want of clothing,
Or that the needy had no covering ;
If his loins have not blessed me,
And he were not warmed with the fleece of my sheep ;
If I have lifted my hand against the fatherless,
Because my power was great in the gate :
Then let my shoulder fall from its blade,
And mine arm be broken from the bone.

If I have made gold my hope,
And have said to fine gold, Thou art my confidence ;
If I rejoiced that my wealth was great,
Because mine hand had gotten much ;
If my land cry out against me,
And its furrows weep together ;
If I have eaten its fruit without pay,
Or caused its owners to lose their life :
Let thistles grow instead of wheat,
And cockle grow instead of barley.

If I beheld the sun when it shined,
Or the moon that walketh in brightness ;

And my heart have been secretly enticed,
And my hand have kissed my mouth ;
This were an iniquity to be punished by the judges ;
For then had I denied the God that is above.

I rejoiced not at the destruction of him that hated me,
Nor was glad when evil befell him ;
Yea, I suffered not my mouth to sin
By asking his life with a curse.
Surely the men of my tent have said,
Who can be found that he hath not entertained ?
The stranger did not lodge in the street ;
But I opened my doors to the wanderer.

I covered not my transgressions like some,
Hiding my sin in my bosom,
Because I feared the great multitude,
And the contempt of the nobles dismayed me.

Oh that I had one to hear me !
(Here is my mark, let the Almighty answer me !)
That I had the indictment my pursuer hath written !
Surely I would carry it upon my shoulder ;
I would bind it as a crown upon me ;
I would show him the very tale of my steps ;
Bold as a prince would I approach him.

The words of Job are ended.

CHAPTER VI.

JOB, xxxviii.—xl., xlii.

DIVINE OMNISCIENCE.

AN APPENDIX TO THE BOOK OF JOB.

Jehovah Answereth Job—Creation of the Earth—Formation of the Sea—Beauties of Dawn—Terrors of the Underworld—Light and Darkness—Ruler of the Storm—The Wonders of Ice—Celestial Marvels—God's Care for the Lion—Free Life of the Wild Ass—Power of the Wild Ox—The War Horse—Birds of Prey—Job's Submission—Jehovah's Reply—Can Job Right the Wrong—Job's Retraction.

Then Jehovah answered Job out of the whirlwind, and said :

Who is so bold that he stirreth Me up ?
And who is he that standeth before Me ?
Who attacketh Me unpunished ?
All beneath the heavens is Mine.
I will not leave his prating unanswered,
His mighty speech, his skilful plea.
Who is this that darkeneth counsel,
Speaking words without knowledge ?
Gird up thy loins like a man ;
And I will ask thee, and teach thou Me.

Where wast thou when I founded the earth ?
Tell Me, if thou knowest wisdom.

Who fixed its measures, that thou knowest ?
Or who stretched a measuring line upon it ?
Whereupon were its pillars fastened ?
Or who laid the corner-stone thereof ;
When the morning stars sang together,
All the sons of the gods shouted aloud ?

Who shut up the sea with doors,
What time it issued forth from the womb ;
When I made the clouds its covering,
Dense clouds its swaddling band ;
When I enjoined My law upon it,
And set it bolts and bars ;
And said, Thus far and no farther thou comest,
And here the pride of thy waves shall be stayed ?

Hast thou ordered the morn since days of yore,
Or made the dawn to know its place,
To take hold on the corners of earth,
That the wicked be shaken thereout ;
While the earth changeth like clay that is sealed,
And standeth out like a many-colored garment ;
And their light is withheld from the wicked,
And the violent arm shall be broken ?

Hast thou entered unto the springs of the sea ?
Or explored the inner rooms of the deep ?
Have the gates of death been opened to thee ?
Or canst thou see the doors of death's shadow ?
Dost thou comprehend the breadth of the earth ?
Declare if thou knowest all this.

Where is the way to the dwelling of light ?
Or darkness—where is its place ?

That thou shouldest lead them to their realm,
And shouldest perceive the paths to their house ?
Thou knowest, for thou wast then born,
And great is the tale of thy days.

Hast thou entered the treasury of snow,
Or seen the treasury of hail ?
Who cleft for the pouring rain a channel,
And a path for the bolts of the thunder ?
To cause rain on lands without men,
In deserts wherein is no man ?
To satisfy the waste and sterile,
And cause the tender grass to sprout ?

Hath the rain a father ?
Or who begat the dew-drops ?
From whose womb came forth the ice ?
The frost of heaven—who hath borne it ?
Like stone the waters are frozen,
And the face of the deep is congealed.

Dost thou bind the knots of Pleiades ?
Or loose the cords of Orion ?
Dost thou bring out the Signs in their season ?
Or guide the Bear with her young ?
Knowest thou the laws of heaven ?
Or fixest its sway upon earth ?
Does thy voice thunder in the clouds,
That torrents of water cover thee ?
Sendest thou thy lightnings that they go,
And say to thee, Behold us here ?
Who counteth the clouds in wisdom,
And who poureth out the bottles of heaven,

When the clay is baked into blocks,
And the clods cleave fast together?

Wilt thou hunt for the lion his food,
Or still the greed of young lions,
When they crouch in their dens,
When they lie in their lairs in wait?
Who provideth at even their food,
When their young cry out unto God,
When they roam for lack of their meat?

Who hath sent the ass forth free?
Who hath loosed the bonds of the wild ass?
Whose home I made the wilderness,
And salt lands his dwelling place.
He mocketh at the city's crowd,
No driver's shouts he heareth.
The mountain's range his pasturage,
After all green herbs he roameth.

Will the wild-ox be thy slave?
Or will he lodge at thy crib?
Dost thou bind him with thongs to the furrow,
Or will he harrow the valleys behind thee?
Dost thou trust him because he is strong,
Or leave thy labor to his care?
Wilt thou trust him to bring back thy seed,
To gather the grain on thy threshing floor?

Dost thou give strength to the charger,
Or clothe his neck with quivering mane?
Dost thou make him bound like the locust?
And the noise of his snorting is awful.

He paweth the ground, exulting in strength,
He goeth to meet the weapons.
He mocketh at fear, and is not dismayed,
And turneth not back from the sword.
Upon him rattleth the quiver,
Flashing spear, and javelin.
With furious leaps he swalloweth the ground,
Nor halteth because of the trumpet's blast,
When he heareth a blast he sayeth, Aha,
And sniffeth the battle from far,
The captains' shouts, the soldiers' cries.

Doth the hawk soar by thy wisdom,
Stretching his wings toward the south ?
Or at thy command doth the eagle mount,
At thy behest place his nest on high ?
He inhabiteth cliffs, and dwelleth there,
On crags of the cliffs, in strongholds.
Thence he espieth the prey,
His eyes behold it from far ;
His young ones suck up the blood,
And where the slain are, there are they.

And Jehovah answered Job, and said :

Will the caviller strive with the Almighty ?
Let him that reproveth God answer this !

Then Job answered Jehovah, and said :

Lo, I am too mean, what shall I answer Thee ?
I lay my hand upon my mouth.
Once I spake, I will do so no more ;
Twice, but I will not repeat it.

Then Jehovah answered Job out of the whirlwind, and said :

Gird up thy loins like a mighty man.
I will ask, and thou shalt show Me.
Wilt thou then disannul My right,
Condemning Me that thou mayest be justified ?
Hast thou an arm like the arm of God ?
With a voice like His canst thou thunder ?
Deck thyself with glory and pride,
Array thee in honor and majesty ;
Pour out the floods of thy wrath,
And behold all the proud and abase them,
Behold all the proud and bring them down low,
Tread down the wicked where they stand.
Hide them in the dust together,
Bind their faces out of sight.
So will I praise thee,
For that thine own right hand doth save thee.

Then Job answered Jehovah, and said :

I know that Thou canst do all things,
No purpose of Thine may be restrained.
Verily I uttered what I understand not,
Things too wonderful, which I know not.
By the hearing of the ear I heard of Thee,
But now mine eye hath seen Thee ;
Therefore I retract and repent
In dust and in ashes.

CHAPTER VII.

ECCLESIASTES, i.-iii.

THE VANITY OF LIFE.

Vanity of Vanities—An Endless Circle—Kohleth's Search—Vanity of Wisdom—The Proof of Pleasure—Vanity of Pleasure—Wisdom Better than Folly—Both have the Same End—Life Unsatisfying—Fools Heirs to the Wise—Uselessness of Toil—The True Good of Man—Immutable Law—The Use of Life—The Hopelessness of Death.

VANITY of vanities, saith the Preacher (Kohleth) ;
vanity of vanities, all is vanity. What profit hath man of
all his toil wherein he toileth under the sun ?

Generation goeth, and generation cometh ;

But the earth abideth forever.

And riseth the sun, and setteth the sun,

And unto his place where he riseth he hasteth.

Going to the north and circling to the south,

Circling, circling goeth the wind,

And on its circlings returneth the wind.

All the streams run into the sea, and the sea is not full ;

To the place whither the streams run, thither they run
again.

All things are ever moving ; man cannot utter it ;

The eye hath no rest from seeing, and the ear is not
filled with hearing.

What hath been, that shall be ;

And what is done, that shall be done ;

And there is no new thing under the sun.

I Koheleth was king over Israel in Jerusalem. And I set myself to seek and to search out by wisdom concerning all that is done under heaven. It is a sore travail that God hath given to the sons of men to travail therewith. I have seen all the works that are done under the sun ; and, behold, all is vanity and a feeding upon wind.

The crooked cannot be made straight ;
And that which is wanting cannot be counted.

I communed with mine own heart, saying, Lo, I have gotten me great wisdom above all that were before me over Jerusalem ; and my heart hath seen much wisdom and knowledge. And I set myself to know wisdom and knowledge. I perceived that this also was a feeding on wind.

For in much wisdom is much grief ;
Who increaseth knowledge increaseth sorrow.

I said in mine heart, Go to now, I will prove thee with mirth ; enjoy pleasure ; and, behold, this also was vanity. Of laughter I said, It is mad ; and of mirth, What use hath it ? I set myself to cheer my body with wine, and to lay hold upon folly, till I might see what it was good for the sons of men to do under the heaven all the days of their life. I made me great works ; I builded me houses ; I planted me vineyards ; I made me gardens and parks, and planted therein trees of all kinds ; I made me pools of water, to water therefrom the wood where trees were reared ; I bought slaves and maidens ; and I had great possessions of oxen and sheep, above all that were before me in Jerusalem ; I gathered me also silver and gold, and treasures of kings and the provinces ; I

gat me men singers and women singers, and enjoyed the delights of the sons of men. And I was very great, above all that were before me in Jerusalem ; and whatsoever mine eyes desired I kept not from them ; I withheld not my heart from any joy. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to make ;

And, behold, all was vanity, and a feeding upon wind,
And there was no profit under the sun.

And I turned myself to behold wisdom, and madness, and folly. And I saw that wisdom excelleth folly, as far as light excelleth darkness.

The wise man's eyes are in his head,
But the fool walketh in darkness.

And yet I perceived that one event befalleth them all. Then I said in my heart, As it befalleth the fool, so will it befall even me ; why then have I been wise overmuch ? And I said in my heart, This also is vanity. For of the wise man, even as of the fool, there is no remembrance for ever ; seeing that in the days to come all will have been forgotten. And how doth the wise man die like the fool ! So I hated life ; because the work that is wrought under the sun was grievous unto me ; for all is vanity and a feeding upon wind.

And I hated all my labor wherein I labored under the sun ; seeing I must leave it to a man that shall be after me. And who knoweth whether he shall be wise or a fool ? yet shall he rule over all my labor wherein I have labored, and wherein I have shewed wisdom under the sun. This also is vanity. Therefore I gave myself up to despair concerning all the labor wherein I had labored

under the sun. For here is a man that hath labored with wisdom, and knowledge, and skill ; yet to a man that hath not labored therein shall he leave it for his portion. This also is vanity and a great evil. For what hath a man of all his labor, and of the vexation of his heart, wherein he laboreth under the sun ? For all his days are sorrows, and his toil is grief ; yea, even in the night his heart taketh no rest. This also is vanity.

There is nothing good for a man but to eat and to drink, and see for himself the good of his labor. This also I saw to be from the hand of God. For who can eat, or who can have enjoyment without Him ? For to the man that pleaseth Him God giveth wisdom, and knowledge, and joy ; but to the sinner He giveth travail, to gather and to heap up, that he may give to him that pleaseth God. This also is vanity and a feeding upon wind.

To every thing there is a season, and a time to every event under heaven : a time to be born, and a time to die ; a time to plant, and a time to pluck up ; a time to kill, and a time to heal ; a time to break down, and a time to build up ; a time to weep, and a time to laugh ; a time to mourn, and a time to dance ; a time to cast away stones, and a time to gather stones together ; a time to embrace, and a time to refrain from embracing ; a time to seek, and a time to lose ; a time to keep, and a time to cast away ; a time to rend, and a time to sew ; a time to be still, and a time to speak ; a time to love, and a time to hate ; a time for war, and a time for peace.

What profit hath he that worketh in that wherein he laboreth ? I have seen the toil which God hath given to the sons of men to toil therein. I know that there is nothing

better for them, than to rejoyce, and to get the good of their life. For men are a chance, and the beasts are a chance, and the same chance befalleth them both : as the one dieth, so dieth the other ; for they all have the same spirit, and man hath no preëminence over the beasts ; for all is vanity. All go unto one place ; all are of the dust, and all turn to dust again. Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth ? So I saw that there was no good for a man but to rejoyce in his works ; for that is his portion. For who shall bring him back to see what shall be after him ?

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